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PUBLIC RECEPTION OF THE HON. EBENEZER D. BASSET, MINISTER AND CONSUL GENERAL TO HAYTI, AT SHILOH CHURCH NEW YORK.

THE colored people of this city gave a public reception Tuesday evening, May 25th, to the HON. EBENEZER D. BASSETT, the new Minister and Consul General from the United States to the Government of Hayti. A very large audience, composed of the best class of the colored and white people, was in attendance. Mr. Bassett came to the church with Messrs. Wm. P. Powell, J. J. Zuille, Samuel Johnson, James W. Duffin, James W. Mars, T. S. W. Titus, Prof. Charles L. Reason, Rev. Charles B. Ray, Hon. Jackson S. Schultz, Hon. Charles S. Spencer and other prominent gentlemen. Mr. Wm. P. Powell called the meeting to order, and after prayer by the Rev. Charles B. Ray, made the following introductory remarks:

FELLOW CITIZENS—

O give me the freedom to speak as I think,
And liberty's fulness with Milton to drink,
To bask on the mountain, to bathe in the stream,
With sages to wander, with poets to dream.

O give me the freedom to utter and teach,
The heartfelt conviction in plain open speech,
With Cato and Hampden and Chatham to stand,
And plead with all boldness the weal of my land.

O give me the freedom to make honest search,
For sect and for party, for creed and for church,
To act for myself in all matters divine,
Nor soundings to take with another man's line.

O give me the freedom to stand forth alone,
And vice to expose, though the vice of the throne,
Nor let me be shackled or fettered or fined,
When stringing my bow at the faults of mankind,

O give me the freedom and home of the brave,
With soil never trod by the foot of the slave,
Where tyrants and dungeons and chains are unknown,
And liberty's smile is the stay of the throne.

O give me this freedom then perish the gold,
That miser fools bartered for liberty sold,
I'll roam o'er the mountain, the broad ocean scan,
And sing the loved freedom that makes me a man.

FELLOW CITIZENS: I shall not try to conceal the fact that, on this extraordinary occasion which calls us together, I feel a deep sense of no ordinary pride and heartfelt gratification in being selected to preside over the deliberations of (this at le ast to myself) one of the most auspicious events within the history of American civilization. It is the acme of our highest ambition, and no less an important feature in our happiness. Yet our ability to give you that "feast of reason and flow of soul, in thoughts that breathe and words that burn," as we could wish, depends mainly upon the eloquent gentlemen who are to participate in the exercises of this meeting. And, in behalf of the Hon. E. D. Bassett, now present, and the respectable committee of gentlemen with whom we have the honor to be associated, we thank you for the very handsome manner in which you have responded to our hasty call, and the object for which this meeting is intended.

It is not our purpose to weary your patience with a long chapter of untold wrongs perpetrated upon our race for more than two centuries,—for the history of those wrongs is written in indelible, ineffaceable letters of blood—or the once considered *(the what is it ?)* unconstitutional color of the cuticle which covers our mortal frame, and the texture of the hair which adorns the intellectual seat of reason's throne. We are not here to be tried before a high court of a malignant American negro hate, destined soon to be among the things of the dead past. Nor are we here as in the days of old to demand of this nation personal liberty for ourselves and children. Neither are we here to rummage over the musty pages, ancient or modern, sacred or profane history, to prove or to disprove the superiority of one race of men over another. All of these abstract questions, settled or unsettled, if of any importance to those disposed to cavil, we will leave to *polemics*, and the *satanic venal press*, and also to what little is left of a renegade, exotic, morbid sentiment, now happily fast dying out, to discuss at their leisure, as they have heretofore done, and coined millions of money by the operation at our expense.

But God be thanked; we are now living in an age of political elevation and progressive civilization. Old things, together with negro slavery and its terrible concomitants, are all gone to the dark shades of oblivion; and new things have come to pass embodying the glorious principles of eternal justice—that "right is of no sect, truth is of no color, God is the father of us all, and we are all brethren."

And who can fail to thank God and take courage that, after an elapse of eighty years, this nation, having passed through the fiery ordeal of an internecine war, has at last learned the lesson of the hour, *viz:* "The right of the citizens of the United States to vote shall not be denied or abridged by the United States or by any State, on account of race, color or previous condition of servitude."

To-day we are living in the reassured hope that the Fifteenth Constitutional Amendment of the XLIst Congress will be duly ratified. Already twenty-two States are reported as having ratified that important article which is soon to become the organic law of the Republic.

FELLOW-CITIZENS: we shall not disguise the fact that there was a time when we, together with a few devoted friends, looked upon the United States Constitution, and the Stars and Stripes, with loathing and utter contempt; because they gave to the *slave-owners* of the South, and the *slaveholders* of the North, legislative, judicial and executive, together with the whole naval and military force, the power to enforce the atrocious laws to keep in perpetual slavery four millions of our race. And because the Stars and Stripes gave to the trembling fugitive slave and the nominally free colored man no protection of law, we have often exclaimed in the sarcastic language of the Poet Campbell—

"United States, your banner wears
Two emblems, one of fame,
Alas, the other that it bears,
Reminds me of your shame!

"The white man's liberty in types,
Stands blazoned in your stars,
But what's the meaning of the stripes?
They mean your negroes' scars."

But now since slavery has been abolished by proclamation and Constitutional Amendment, and nearly all the rebellious States are being reconstructed on the basis of equal suffrage, and political rights to all men, and the liberal policy of President Grant's administration in appointing our honored guest, the Hon. E. D. Bassett, Minister to the Haytian Government, and other prominent colored men to similar, and other offices, of profit and trust, the Stars and Stripes look holier and shine brighter in the glorious sunlight of a righteous civil government, and therefore I can exclaim in the beautiful language of the poet Longfellow:

"Sail on, sail on, O ship of State,
Sail on O Union strong and great,
Humanity with all its fears
With all its hopes of future years,
Hangs breathless on thy fate.

"We know what master laid thy keel,
What workmen wrought thy ribs of steel,
Who made each mast, each rope, each sail,
What anvils rang, what hammers beat,
In what a forge, in what a heat,
Were shaped the anchors of thy hope.

"Fear not when sudden sound and shock—
'Tis of the wave and not a rock,
'Tis but the flapping of the sail,
And not a rent made by the gale.

"In spite of rocks and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea,
Our hearts, our hopes are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee. Are all with thee."

FELLOW CITIZENS: Having said this much by the way of opening the exercises of the meeting, and with no desire to anticipate the speakers who are to follow, and who will better entertain you than our humble self, we respectfully beg to request that you will give to each speaker your calm close attention, and that the proceedings of this meeting be conducted in accordance with the strict rule of decency and order. "Let us have peace!" (Great applause).

Mr. JOHN J. ZUILE, cashier of the Freedman's Bank, was then introduced to make the reception speech. After returning his thanks to the Committee for the distinguished honor conferred upon him, he spoke of the questions of the past. But they were assembled now, not even to listen, to the dying groans of the institution which dehumanized the black man and degraded the white man. It was wiped out effectually. What religion and right and the Christian Church could not do, a bloody revolution had accomplished. They were now assembled to take by the hand the Hon. Ebenezer Bassett, the Minister appointed to represent the interests of the Government of the United States at a foreign Court. The gentleman was one of the despised race, and yesterday a piece of chattel property in South Carolina; to-day a Minister from the United States Government to a foreign country. This was not the only instance in which justice was being done. Rufus P. Dunn, but yesterday a mere cypher in the State of Louisiana, was to-day the Lieutenant-Governor of that State. (Great applause). After having said so much, the speaker continued, "I now, in the name of this large audience, extend the hand of welcome to the Hon. Ebenezer D. Bassett, Minister to the Haytian Government from the United States." Mr. Zuffe advanced toward the distinguished guest, extending his hand. As Mr. Bassett arose the audience also rose to their feet, and signified their cordial concurrence in the welcome by prolonged applause. Addressing Mr. Bassett, the speaker said: We welcome you to our city, Sir, with our whole hearts. This is no mere shaking of the hand. We honor you with our hearts, and express our faith in your ability and disposition to maintain the honor and dignity of the race with which you are identified. We are glad it was in the heart of our noble President thus to make you a representative of the nation abroad. And now, Sir, allow me to say for this audience, as well as myself, we congratulate you upon your high elevation, believing that you will ever be fully up to the task imposed on you. You go from this Government to a nation now, unfortunately, in a state of revolution; and we have faith to believe your influence may contribute to a better state of feeling in that country. Now, Sir, you go to a foreign land as the representative of the United States. You go as one of the colored race; you go as an American citizen. (Applause). Again permit me, Sir, to take you by the hand and say welcome. (Prolonged applause).

In reply Mr. BASSETT said: Mr. President, ladies and gentlemen, this is the first time I ever had the pleasure of standing before an audience in the city of New York, and I must say that I never felt in my life as I do now the inadequacy of speech to do justice to my feelings. I cannot find words to express my hearty thanks for the kind interest in my welfare and your generous consideration for the success of my mission abroad. I have received from all parts of the country evidences of consideration and regard of which I feel myself unworthy. I believe there is not a colored man in the whole country who has not pledged to me his prayers for my success. And yet nothing I have received thus far has given me more substantial pleasure than this public evidence of your appreciation in New York. Be assured, fellow-citizens, you do me an honor which touches my heart and evokes my gratitude. But I will not do you the injustice to believe that this public expression is designed to honor me only. It expresses your appreciation of the recognition of our new status, under the new interpretation of our laws, and under a higher civilization, and a nobler patriotism, as shown in the appointment of one of our race—not as the representative of the North or the South—not of the black man alone, but as the representative of the United States. (Great applause). You came to testify your gratification at this evidence of the growth of justice, humanity and civilization. (Applause). Not only this, but, the speaker said, this public expression was saying "well done" to our noble administration. Gen. Grant, without any rhetorical flourish, had taken hold of the helm of the Ship of State, and was guiding it with a steadiness and integrity of purpose never before known. The colored people of New York had come together to say God bless our noble Ulysses S. Grant for the noble stand he had taken. (Applause). This was a glorious day, for which our fathers had labored for 200 years. But it had to be finally achieved through a terrible and bloody war. Diplomacy was a new field to the colored race in this country. How they would succeed remained yet to be seen. But one thing he knew, he brought to the work an honest heart, a generous purpose, an unflagging industry, and an elevated patriotism. (Applause). It shall be my daily prayer. "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer." And let others say what they may, let them think as they may; as for me and my house, we will serve the Lord. (Prolonged applause).

The Chairman said there were other gentlemen present who would be pleased to say a few words.

The Hon. CHARLES S. SPENCER, was called upon and responded in one of his immitable speeches, full of glowing patriotism and encouragement.

The Hon. E. D. CULVER, also gave a succinct historical statement, as to the active part he took in defending fugitive slaves arrested before and after the enactment of the odious Fugitive Slave law of 1830, approved and signed by that recreant son of New York, Millard Fillmore, the then accidental President of the United States. Judge Culver and Hon. C. S. Spencer were listened to with admiration and repeated and deafening applauses. At this stage of the meeting the chairman received and read to the audience a dispatch received from Aaron M. Powell, Esq., Editor of the NATIONAL ANTI-SLAVERY STANDARD; and also a very complimentary letter from the venerable Lewis Tappen, Esq.:

BOSTON, Mass, May 25th.

TO WM. P. POWELL ESQ: Regret that I can not be with you. Congratulations to Minister Bassett. Colored men to-day for ministers abroad: very soon as Senators and Representatives at home.

AARON M. POWELL.

206 DEGRAU STREET, BROOKLYN, May 24th, 1869.

WM. P. POWELL, Esq, CHAIRMAN.—*Dear Sir*: Your note by Mr. Lawrence, Secretary, inviting me to attend a public reception to be given to the Hon. E. D. Bassett, Minister to Hayti, is received. Owing to a severe fall a week since I am not able to go so far as Shiloh Church in the evening. I sincerely regret this, as it would afford me very great pleasure to unite with the friends of Mr. Bassett in testifying to him the gratification the friends of impartial liberty feel in his appointment, and in the principle established that merit and not the accident of birth is the qualification deemed necessary henceforth in governmental appointments.

I have requested Mr. H. D. Sharpe, an old and consistent abolitionist, to represent me on the occasion referred to. With my salutations to Mr. Bassett, and to my fellow-citizens who meet to do him honor, I remain, dear sir, yours faithfully, LEWIS TAPPEN.

After a few remarks from MR. STEPHEN MYERS, of Albany and Professor C. L. REASON, the meeting adjourned.

Subsequently Minister Bassett, including ex-President Roberts, Rev. Stephen Smith and several other gentlemen with ladies partook of a splendid collation provided for the occasion by Mr. Jeremiah W. Bower, in his superior style.

THE HON. E. D. BASSETT'S DEPARTURE.

On Saturday afternoon, June 5th, the Hon. Ebenezer D. Bassett, United States Minister to Hayti, sailed in the steamship "City of Port au Prince," for Hayti. He was accompanied to the steamer by Mr. R. M. Park, his father-in-law, Mr. William Whipper, Miss Fanny M. Jackson, Principal of the Philadelphia High School, and successor to Mr. Bassett, Gen. Laroche, Haytian Ambassador, Mr. Alfred Box, Secretary of the Haytian Legation, ex-President Roberts, of Liberia, Messrs. Samuel Johnson, David Rosell, Wm. P. Powell, Rev. Charles B. Ray, Miss Charlotte Ray, Rev. Mr. Bird, Missionary to Hayti, of the M. E. Church, and several other gentlemen. After a few moments of social conversation upon various topics, Mr. Wm. P. Powell, delivered the following address:

In our form of American civilization it has heretofore been the custom, which framed the iniquity into law, to denationalize, dehumanize and chattelize the negro. *Our mission*, to say nothing of our pedigree, began just where the mission and pedigree of the discoverers and settlers of this Continent ended. It is a truth, which cannot be denied, that "God," whose ways are inscrutable and past finding out, "hath made of one blood all nations of men;" the negroes, ignorant heathens though they were at the time of their first capture, as a pretext were classed on the level with the brute creation, and therefore inferior to the so-called God-ordained, haughty Saxon race. But the truth eternal will make us free, maugre the vile vituperation of our misguided, pale-faced brethren. *Our mission* for good on this continent to-day covers the broad ground of our common humanity, and is therefore clear and indisputable. Whilst we have just passed through the first terrible, long and tedious night-watch of slavery, and are now simply enjoying the afternoon of its jubilee, yet we are but just entering into the second *dog-watch* of the twilight of freedom's glorious future. O, how sublimely beautiful it is for the weary mariner, after a hard watch toil on deck, to see that *little streak of light*—break of day! watching with eager eyes the coming of the glorious king of day, dancing as with joy upon the placid bosom of many waters. Ah, my friends, no one but the sailor can describe the magnificent grandeur of old ocean's majesty; spread out into one grand, vast, broad, expansive, transparent mirror, reflected by the refulgent rays of the sun that shines. Eight bells all told—all's well;—the watch on deck relieved, and Jack to his cabin repairs; there to repose in the sweet embrace of the morning's watch below. Such, fellow-citizens, is the comparative analogy of our manifest destiny. We are now in the second *dog-watch* of freedom's bliss. The weary oppressed sojourners of the Old World, who have found an asylum in the New, although we claim *the preëmptive* right, are one watch ahead of us. Their mission for moral and social, civil and religious liberty has just ended, and ours has just begun. Are we sufficient for the duties and responsibilities to which the consistent policy of President Grant's administration has called us? We answer we are, as far as opportunity and time would permit.

We are now sitting, as it were, on the left hand in the new Republican kingdom of political greatness and grandeur. And therefore let us work whilst it is day to adapt ourselves to our new status of equal law and American citizenship.

And now friends the mission of the negro is being practically illustrated in a new form in the person of our illustrious friend and brother, the Hon. Ebenezer D. Bassett, the accredited Minister from the Government of the Great Republic, to the next eldest sister Republic, the Government of Hayti.

Whatever may be the causes of that government's political distraction, and the consequent sanguinary conflict for its national existence, yet in her past history, and successful resistance, against the ultramonisms of the Old World, and the violated faith of perfidious France, Hayti stands to-day side by side on the page of historic fame, with our own beloved country, in her late bloody contest to save this nation from disintegration and annihilation. We defended our own country not only in two terrible conflicts with powerful Britain, but also in putting an end to the slave-owner's rebellion of 1861. Thousands of our race are now aiding the Republic of Hayti, to put down the rebellion in that distracted country.

This then, fellow-citizens, is another epoch in the history of the *mission* of our once despised, patient and enduring race. We can well afford to forgive this nation and the civilized world without the asking, for all the wrongs perpetrated upon our race. We can well afford to bide our time, as we have heretofore done—can afford to be generous; and we can also afford to give to this nation, *brain* and intellectual culture, as we have heretofore given iron-strung muscles and loyal hearts, to defend this nation in times of peril and danger from foreign and domestic foes.

And now, Minister Bassett, you are about to leave your fireside home, friends and country for your new field of duties. You have done well in your past arduous duties, as the educator of the youth of our race. May you be as successful in the discharge of the intricate duties confided to you by our Government, as you have been as Principal of the High School for colored youths.

May you have a pleasant and safe passage to the haven where you would be. You will have our prayers and the deep sympathies of our heart's affections, that your health, and life, and prosperity, under the Providence of our good father, God in Heaven, may be daily vouchsafed unto you; and that your mission to Hayti may be crowned with ultimate success. And may you also with God's favor return back to your native land, family and friends, with the nation's plaudits, "well done good and faithful servant."

Minister Bassett, for and in behalf of the citizens of New York, and of the United States, I bid you a hearty farewell; and may God speed you on your journey.

After Mr. Powell had concluded his address the Hon. E. D. BASSETT, briefly responded by saying:

LADIES AND GENTLEMEN AND FELLOW-CITIZENS:—I sincerely and truly thank you for the kind assurances thus expressed of the moral support of my fellow citizens in this as well as all sections of the Union.

I respectfully beg leave to say that, in the discharge of the high trust and confidence reposed in me by the government of the United States as Minister to Hayti, I shall bring no dishonor, upon the fair name of our race in this country and abroad, for integrity, honesty, and honor. That I shall bring no stain upon the glorious old flag of our country which now floats over our heads from the main-truck of this steamship. Ladies and gentlemen, I may fail in this mission, but I promise you this, an honest heart, a noble endeavor, and a true patriotism; and therefore respectfully but earnestly crave your constant prayers that God will keep me steadfast in the same to my life's end. Farewell.

THE PEACE JUBILEE.

"LET US HAVE PEACE."

A GRAND national peace jubilee and musical festival is to be held in the city of Boston;—to commemorate the restoration of peace throughout the land. Distinguished guests from all sections of the Union will participate in the jubilee, and the citizens of Boston will be prepared to extend those hospitalities and attentions to visitors from abroad, which they hope may serve to inaugurate the return of kind and fraternal feeling among all American citizens, and aid in perpetuating throughout the world—"Peace on earth, good will toward men."

To commemorate the restoration of peace. Was there ever a time in which peace was enjoyed? Is even the shadow of that imagined bliss restored to its attendance upon us? The sweet season before the war when secession rattled its menace prior to its fatal spring—the security in which no American citizen was safe within the boundary of the Southern States—the peaceful tranquility broken only by the howls and groans of bloodthirsty insatiates biding their time until the warcry sounded. That "peace" which had no counterpart in the annals of history and which was abundantly enjoyed by the slaves, the women, and the loyal men at the South. Sometimes the enjoyment was brief, being ended summarily in the characteristic chivalrous style—sometimes it was protracted through an eternal series of chivalrous mercies, the bare recital of which cannot be endured by even the strongest-hearted. Ah! those were halcyon days. We may never hope for a *restoration* of that happy period, but we have some choice fragments remaining from the feast, upon which we can *commemorate* at pleasure. Secession is strangled, it is true, but its vemon is carefully preserved,—it is ready for any who dare venture close enough to feel it. The noble leaders of the rebellion are slain or vanquished, but from their inanimate or powerless forms arise the shades of the Ku-Klux, and into these shades have passed the virtues of the valorous dead,—and into their hands the weapons fallen from the grasp of prostrate heroes,—and into their false hearts the oaths sworn upon the altar of relentless hate never to be revoked. The leaders fought by day in the open field,—the shades stab in the dark, and glide about in obscurity; the leader could be met and conquered,—the shade deals its vengeance and eludes detection. Oh! the blessed quiet and safety which the loyal citizen at the South may enjoy in these days of *restoration*, amid spies, and Ku-Klux, and hidden enemies of every persuasion! The blessed freedom which the slave enjoys in the vicinity of his baffled master,—enraged and impotent! What beautiful accounts of "peace restored" we receive through the papers—"Police riot at Jefferson, La."—Reign of terror in Georgia"—"attempted assassination of a clergyman by the Ku-Klux"—"Murders and outrages," etc. But these things are confined to the South: the swell of war has not yet subsided into the full calm. The *North* is at peace. Is it? The North claims redress of England on the score of the Alabama; the British Lion growls defiance to the just demand. There is war upon the Plains, the Indians are to be exterminated by a merciful people; driven from the face of the earth which they have prepared for the pale faces; butchered for the benefits which they have bequeathed to us. Washington is a hot-bed of conflict, and wandering fires kindled from its sparks are crackling discords in every caucus and meeting and convention throughout the land. There is a fierce demand for rights;—labor strikes for higher wages and fewer hours,—poverty cries aloud for bread and shelter,—the homeless beg for land, the needy for employment, and women who personify all forms of wrong and oppression—as the laborer, poor, homeless, needy,—join their indignant outcries and present their united appeals for redress and justice. There is no escape from these harrowing details; we hear them in public and in private, and if we walk in the streets we see the dumb imprint upon many a wretched countenance. We are tormented by the incessant discord—the grating, and jarring, and creaking of irksome conditions, and the petty exasperation of a people irritated beyond endurance,—men angry and impatient—women cross and pettish—children fretful and unhappy. Smiles are donned occasionally as a holiday garment, but scowls are more at home upon the countenance. Everybody chafes in the harness, everybody desires what they have not got,—repressed desire sours the temper. Everybody feels ill-treated—they lay the blame upon everybody else. Where then is the "peace" which we are to celebrate? What is peace? Perhaps it is a mere cessation of hostilities; but hostilities have not ceased,—rebellion has surrendered so far as to lay down its arms,—but hostility never surrenders—it is implacable, though making no show of resistence. America—North and South, East and West,—is thoroughly hostile; from the little boy in the street clenching his fist, to the communities of men threatening defeat to their fellows: Democrat against Republican—man against woman—capitalist against laborer—beggar against prince—churchman against heretic—and churchman against churchman of a different denomination—Protestant against Catholic—Trinitarian against Unitarian—and Unitarian against Radical—warfare *en masse* carried into the minutest subdivisions of interest, policy, or opinion. A strange peace do we enjoy—verily the Kingdom is upon us! Yes! we are to celebrate this glorious condition,—and the celebration is worthy the great occasion. An egg-shell of a building hastily constructed and elaborately decorated, is to contain the happy fifty thousand who are in blissful ignorance of the real state of affairs, and who are desirous of being stunned into the conviction that peace reigns on earth. If the slight edifice can stand the test which such a surging multitude will subject it to—if the roar of instruments, and the swell of voices do not shake it to its foundation, perhaps the people also may be able to bear the ordeal without having their nerves shattered, or their limbs injured, or their sense of hearing hopelessly impaired. The eye and the ear are twin organs, equally delicate and susceptible. As we shield the eye from the full blaze of light, tempering the rays to the strength of the vision, so should we also preserve the ear from a too violent onslaught of sound. The ear is the medium through which intelligence is transmitted to the brain; the eye views the situation, the ear catches its import; the eye perceives, the ear receives impressions, which the mind is able to interpret. The eye may be closed—may enjoy a slight respite, but the ear is ever on guard—ever sensitive, ever faithful, ever keen and penetrating. It may not shut out the discords of the outer world, it may not close its entrance to any harsh or painful sound, it has no defence against the hateful noises that jar upon its tender sense; deep as is its susceptibility to delight is its sensitiveness to discord and confusion. Therefore should we guard it from painful extremes; therefore should we aim to preserve it from all save melodious, and tender and sweet sounds; therefore should voices be modulated and harshness subdued and noise suppressed that the ear should not suffer, for its anguish is acute under the barbarous abuse which it receives. Music is to the ear what beauty is to the eye, or sweetness to the taste, it is that harmony which alone can satisfy it. But what is music? Sometimes we could almost say, music is silence—that perfect stillness wherein no sound is allowed to trespass. The sweetest music fills our brain with rapture when no sound is heard; and these ideal strains have sung their silent praises in the hearts of the composers before they felt to catch them and imprint them upon paper, and offer them to musicians to render through crude instruments. Yet music is good—instruments are good—but instruments are, as their name signifies, mere tools for the accomplishment of a purpose. The purpose is a thought, an ecstacy, an inspiration—the impalpable striving at realization. The purer the inspiration the more delicate the instrument that must transmit it, the sweeter the strain the more tender the tone that must give it utterance. The mammoth orchestra in the Coliseum will drown music in its deluge of sound, and stun it with its thunderbolt. It lets loose all the furies, but it imprisons the syrens, it inaugurates uproar, but it stifles harmony. "But we want power"—is the rejoinder,—a mighty and imposing volume of sound. What is power? It is that which is able to perfect. It is that which never fails. It is that which places the seal of Divinity upon all its works. It is not crude force—though its strength is mighty; it is not the crash, nor the shock, nor the thunderbolt, but the silence which broods over the ebullitions of wrath, it does not consist in numbers, nor in strength, nor in rumbling terrors of sound, for it is the Infinite finger laying its touch upon responsive elements. Power cannot be entrapped nor taught performance. Human power lies in obedience and receptivity. The nature lying close to the God-heart may catch the strains of harmony, and treasuring them with all of love and tenderness may breathe them through the voice or instrument. Music is like prayer—it is the incense of the pure in heart; ostentation kills prayer and makes of it a vulgar repetition of choice phrases,—ostentation kills music making of it a jargon of confused sounds. This "Jubilee" is a perfect sample of American ostentation. It is the desire to do a big thing—bigger than our neighbors ever achieved. It is a mammoth undertaking—colossal, yet weak. It is built upon the mathematical scale of numbers, not upon the moral scale of truth, nor the æsthetic scale of beauty, nor the humane scale of justice. It is a thundering assertion of very evident untruths. It is a libel upon our national principles,—it is a stigma upon our republicanism. We are *not* at peace,—the people are not in festive mood,—it is true they pray with uplifted hands "Let us have peace," but the American people, men and *women*, are not prepared to declare that their prayer has yet been granted. That is pompously assumed for them by those aristocrats who conceived the speculation and are carrying it through by the aid of liberal contributions from their co-adjutors, and the inciting prospect of a rich harvest of dollars at the conclusion. The law of quantity is the only one which we are yet developed to consider. Fifty thousand people, fifteen thousand singers, twenty thousand children in chorus, one thousand instruments, with clanging bells, and roaring cannon, and reverberating plaudits from the people whose echoes will be caught abroad and resound to the credit of American patriotism and its musical enthusiasm. America will be second to none—not even in bombast. She will do everything that anybody else has done and more. She will perform all the feats of the nimblest with new turns of her own,—her eagle shall crow louder than any other fowl who has lifted his voice. For shame! America pollutes herself with such excesses. She has too much of the harlequin who imitates the antics of others—too little of the prince whose regal manner is the standard of dignity and grace;—too much of the charlatan and mountebank—too little of the philosopher and sage;—too much of the barn-yard fowl crowing from the depths of its egotistic throat—too little of the eagle who takes his proud flight above the world disdaining its favor—scorning its caprice. America is noble, yet she knows it not; a royal child, with the habits of a beggar; an oracle with the tongue of a fool; an example to the world, yet with the manners of an ape. She has received the Divine commandments, has been baptized with her mission, yet she turns the holy tablets to the wall and forsakes her mission at the beck of any folly. She has that to do which has never been attempted upon the earth: to establish universal freedom, to plant the true republic which shall eventually shelter all the nations of the earth. Yet she will drop her work at any time, at whatever risk, to suck a sugar-plum or fly a balloon, to pander her vanity, or to gratify her ambition. "Let us have peace" is our most fervent prayer—"Let us have peace" even in spite of the peace festival which may have some salutary effect in making palpable the discord.

MARIE A. BROWN.

AFFAIRS IN MISSISSIPPI.

OKOLONA, Miss., June 8th, 1869.

To the Editor of the Standard:

FOR a year and a half past, the people of Mississippi have been in a perpetual state of agitation and anxious suspense.

Lawlessness and murder have run rampant over the State, and loyal citizens, to continue loyal, and at the same time remain in the country, have taken their lives in their hands and lived on the strength of a hope.

Improvement is visible now, only by the moral force of the Presidential election, and by the strong and willing arm of a military government. In this whole county, (Chickasaw) there were not more than twelve white men who dared to vote the Republican ticket at the Constitutional Election last fall. And more than three-fourths of that number are Conservative Republicans. If the Constitution is carried this year, I believe it will be by a union of all parties on a simple framework for organization, every clause obnoxious to the Democratic Southern sentiment being willingly yielded and rejected. That is the present indication.

The state of comparative anarchy in which these people have been living has brought its legitimate result, an earnest, longing desire for law and order. To this end they are willing to compromise and sacrifice; although many will acknowledge an inward feeling which an intelligent Southern man expressed to me yesterday, that they are not fit for self-government. In view of the disorganized and demoralized condition of the country, they dread the experiment. Only two or three weeks ago several men were arrested in this vicinity, charged with Ku-Klux outrages.

A man who left the State at the beginning of the Rebellion rather than do service in the rebel army, returned at the close of the war, and attempted to resume his business. He soon found his life to be in constant jeopardy. After repeated attempted intimidations, one morning he found posted on his door a notice, ordering him to leave the town within twenty-four hours, on penalty of certain death. The charge against him was that he was building a rival mill in the neighborhood, and he was a "d——d Yankee." He obeyed the summons, but a little too late, for he has never been heard of since. And a neighbor who assisted and befriended him has been threatened, and abused, and finally assaulted, when the arm of the military government interposed, and these arrests were made.

I was accidently present at the investigation the other day. It was held by Col. Rose of the staff of Gen. Ames and signal officer at Corinth, away out in the country near where these outrages were perpetrated. The witnesses were summoned, and towards evening came in from the surrounding country to the number of a dozen or more.

Could you have witnessed the scene in that beautiful grove on that summer evening; could you have seen assembled there, the wife of the murdered man and the mother of his fatherless children, and the wife of the other who himself was there also, though he moved about the country at the peril of his life and not without the ready instruments of death and defence dangling at his side; could you have seen the worn and haggard look, the earnestness of desperation and the consciousness of right, burning in every restless glance of this persecuted man, you would have been moved with deepest indignation as I was, but you would have also exulted that there was a power here in this officer which would seek justice and give protection to the oppressed.

It was Sunday. How, thought I, could the day be better hallowed! And yet there is no party in the State but will with eyes wide open surrender the government into the hands of such Southern secessionists and soldiers as openly support these men arrested and imprisoned at Corinth.

R. B. STONE.

THE NEW INDIAN COMMISSION.

ORDER FROM PRESIDENT GRANT REGULATING THE MANAGEMENT OF INDIAN AFFAIRS—THE QUAKERS TO HAVE FULL CONTROL OF THE RED MEN—INSTRUCTIONS FOR COMMISSIONER PARKER.

THE following executive order relative to Indian matters has been made by the President:—

EXECUTIVE MANSION, JUNE 3, 1869.

A commission of citizens having been appointed by the President under the authority of the law to co-operate with the administrative departments in the management of Indian affairs, consisting of William Welsh, of Philadelphia; John O. Farwell, of Chicago, George H. Stewart, Philadelphia; Robert Campbell of St. Louis; W. E. Dodge, of New York; E. S. Tobey, of Boston; Felix R. Brunot, of Pittsburg; Nathan Bishop, of New York, and Henry S. Lane, of Indiana, the following regulations will, until further directions, control the action of the said Commission, and of the Bureau of Indian Affairs in matters coming under their joint supervision:—

First.—The commission will make its own organization and employ its own clerical assistants, keeping its necessary expenses of transportation, subsistence and clerk hire when actually engaged in said service within the amount appropriated therefor by Congress.

Second.—The commission shall be furnished with full opportunity to inspect the record of the Indian officers and to obtain full information as to the conduct of the affairs therefor.

Third.—They shall have full power to inspect in person or by sub-committee the various Indian superintendencies and agencies in the Indian country; to be present at the payment of the annuities; at consultations and councils with the Indians, and when on the ground to advise the superintendents and agents in the performance of their duties.

Fourth.—They are authorized to be present in person or by sub-committee at the purchases of goods for Indian purposes and inspect the said purchases, advising with the commissioner of Indian affairs in regard thereto.

Fifth.—Wherever they shall deem it necessary or advisable that the instructions of the superintendents or agents be changed or modified, they

will communicate such advice through the office of the Commissioner of Indian affairs to the Secretary of the Interior, and in like manner their advice as to changes in the modes of purchasing goods or conducting the affairs of the Indian Bureau. Proper complaints against superintendents or agents, or other officers will, in the same manner be forwarded to the Indian Bureau or Department of the Interior for action.

Sixth.—The commission will at their board meetings determine upon the recommendations to be made as to the plans of civilization or dealing with the Indians, and submit the same for action in the manner above indicated, and all plans involving the expenditure of public money will be acted upon by the Executive or Secretary of the Interior before expenditure is made under the same.

Seventh.—The usual mode of accounting with the Treasury cannot be changed, and all expenditures, therefore, must be subject to the approvals required by law and by the regulations of the Treasury Department; and all vouchers must conform to the same laws and requirements, and pass through the ordinary channels.

Eight.—All the officers of government connected with the Indian service are enjoined to afford every facility and opportunity to said commissioners and their sub-committees in the performance of their duties and to give the most respectful heed to their advice within the limits of such officers positive instructions from their superiors; to allow such committee full access to their records and accounts and to cooperate with them in the most earnest manner to the extent of their proper powers in the general work of civilizing the Indians, protect them in their legal rights and regulating them to become industrious citizens in permanent homes instead of following a roving and and savage life.

Ninth.—The commission will keep such records or minutes of their proceedings as may be necessary to afford evidence of their action, and will provide for the manner in which their communications with and their advice to the government shall be made and authenticated.

U. S. GRANT.

Commissioner Parker instructs the army officers assigned to duty as Indian agents and superintendents as follows:—

It being the wish of the government of the United States to collect the Indians and locate them in permanent abodes upon reservations, and reasonable appropriations having been made to assist them in sustaining themselves after such permanent location, by the pursuits of civilized life, you are earnestly requested to use your best endeavors in co-operating to advance this human and wise policy. Hence you will use every means practicable to inform yourself as fully as possible respecting the condition of the Indians in your superintendency, impressing the Indian mind upon every favorable opportunity with the views of the government, and thus prepare them to submit to the inevitable change of their mode of life to pursuits more congenial to a civilized state. You will endeavor to keep constantly before their minds the pacific intentions of the government, and obtain their confidence by acts of kindness and honesty and justly dealing with them, thereby securing that peace which it is the wish of all good citizens to establish and maintain. Your success in the accomplishment of these objects will depend greatly upon the efficiency, discretion and care exercised by you in the economical expenditure of the means placed at your disposal for this purpose, and it is confidently hoped that the result will prove the wisdom and expediency of your appointment for this responsible duty.

NEW ENGLAND WOMAN'S SUFFRAGE CONVENTION.

WEDNESDAY MORNING SESSION.

THE meeting was held this morning in Horticultural Hall, there being no larger place vacant, though not half who wished to hear could be accommodated there.

Mrs. HOWE took the chair, and the session was opened with prayer by Rev. PHEBE A. HANAFORD.

The Corresponding Secretary, Miss SARA CLARK, announced that letters of encouragement and sympathy had been received from John Stuart Mill, George William Curtis, Rev. Robt. Collyer, Hon. Geo. F. Hoar, Anna Dickinson, Mrs. Ednah D. Cheney and Lucretia Mott. The writers regretted their inability to attend the meeting.

John Stuart Mill's letter was as follows:—

AVIGNON, April 18th, 1869.

DEAR MADAM:—I am very much honored by the wish of the New England Woman's Suffrage Association that I should be present at their annual meeting; but they have been misinformed as to my having any present intention of visiting America. Should I ever contemplate such a visit there are no persons on your side of the Atlantic with whom it would give me more pleasure to exchange marks of sympathy than with those who are working so energetically for a cause so dear to me as that of the equal claim of all human beings, independent of sex, to the full rights of citizenship, and freedom of competition on equal terms for all social advantages.

I am, etc., very sincerely yours,
J. S. MILL.

Mr. Curtis wrote—

NORTH SHORE, STATEN ISLAND, N. Y., May 6th, 1869.

DEAR MADAM:—I thank you sincerely for the invitation to address your Convention, and I should very much more regret that I cannot accept it, if I did not know how eloquently and reasonably the cause will be presented by others.

Those who suppose it to be unwomanly for women to demand unrestricted freedom of choice and liberty of development, have got to show why it is not unmanly for men to do the same; and certainly men can justify what Gibbon calls their usurpation of political power only by proving that the exclusion of women is better both for themselves and for society. But this can be done only by showing that unjust laws—such as men have always made in regard to the labor, the property and the married relations of women,—such in fact, as one privileged class always makes for another—promote the common welfare. Men have been always much too wise to attempt this, and have satisfied themselves with the royal formula—the king wills it.

To give political power to women is merely to attach proper responsibility to unquestionable influence. And if this process has not destroyed the manhood of men, it will not disturb the womanhood of women. If men are not worse fathers for their responsible interest in public affairs, women will not be worse mothers.

The good sense of the country is coming to see the reason of this claim of women so plainly that speaking and writing upon it sometimes seem to be superfluous. Time is its advocate, and every throb of just and generous hearts is its argument. Patience! patience! Like the trees and grass in this soft spring weather, the cause grows while we sleep, and we shall awaken some fine morning to find it in full flower.

Very truly yours, GEORGE WILLIAM CURTIS.

After the appointment of the customary Committees on the Nomination of Officers, on Resolutions, and on Finance, LUCY STONE read, as an item of evidence of the desire of many women to have suffrage allowed them, a petition to that effect signed by 134 of the female teachers of Boston.

The Treasurer's report was next submitted, showing the amount of receipts, $186.199; expenditures, $1405.99; balance on hand, $456; amount due on pledges $329. The report was accepted.

Wendell Phillips, who was received with great applause, was the first speaker. He said he was not here to make an argument, but merely to show on which side he was. Indeed he had never felt that the Woman's Rights cause needed his assistance. The sympathies of the good and great were on its side, and thousands of silent influences were at work in prompting it. The cause had prospered in a manner which could not but be regarded with satisfaction.

Without any compliment, it was easy to see that the ablest, the most impressive, the most exhaustive, and the most eloquent presentation of the cause has always been made by the women themselves. The best contributions to the literature of this cause, the finest statement of its argument, the best declaration of its practical learning, the profoundest sentiment of its significance, has always come from the lips of women. What has taken the ear of the public captive, is what our friend Lucy Stone alluded to—the fact that all the thoughtful women the world over—the women in Europe whose pens give daily delight in English literature—the women in France whose names have flown to us across the Atlantic as representatives of the sex; the women in America who have put forth the strongest, the ablest, the readiest hand, either to do the work of the war or in any social science or reform movement, are all here. If they are not here in person, they are here in heart, and devoting their wisest thoughts to the strength of the cause.

Mr. Phillips attributed its rapid progress largely to the fact that it had tolerated no side issues; it had not crumbled its idea nor sought to cover in its operations the outlying points. It had adopted Napoleon's tactics and hurled its whole moral strength, supported by the strength of latent moral forces of society, upon a single point of the enemy's line—suffrage. The critics in 1848 said that we should not live to see the ballot in the hands of women. It was not to be predicted when the right would be secured to woman which she claims in the ballot, but there were many things short of that which had been gained for her by the agitation which had been going on.

He illustrated this point by relating the effect produced upon a rural citizen of Massachusetts by the abolition arguments of Mrs. Foster and himself. Said the man to him after the lecture in the village hall, "I can't go disunion and I must vote for Henry Clay, but ask me anything short of that and I will go for it." So of woman's vote—almost anything short of that the Legislature is ready to grant, or has granted. He sometimes thought the ladies upon the platform of this Society were too sanguine in their expectations of an early and complete triumph. There was what he called the reserved force of Massachusetts character, which he feared had not been called forth on this question. On which side it would alight could not yet be safely assumed. He did not know how the body of the Orthodox clergy were going to act when the actual crisis arrived. If these gentlemen did not appear just before the decisive hour, the friends of woman's rights might consider themselves upon the borders of victory; if they did then they must buckle on their armor for a continued and prolonged battle.

It is an error to suppose that the Woman's Rights cause seeks to obtain for woman any more influence than she has had. What the Woman's Rights cause seeks to do is to drag the irresponsible influence which woman has had in moulding the force of events and the history of her times, up to the light and stamp it with the signet of political power and make it responsible in the face of the day. Our object is to draw her out of her own isolated realm and make her take her fair share of responsibility in the civil arena.

Why does the wealth of Beacon street pour out its millions to cover every cradle of the most friendless child of the most obscure emigrant, with the finest influence of Massachusets civilization? What produces the machinery of our public schools, the wonder of the world? Why is England on the other side of the water a whole century behind us, discussing religious schools and limited schools and private schools and endowed schools, and all sorts of schools except public schools. Because when Lord Shaftesbury looks down into the cradle of a London pauper he has no dread of it. That child will never lift up its hand to influence legislation except in some volcanic hour of absolute revolution. But when the wealth of the Republic looks down into a poor man's cradle it remembers that that tiny hand will in due time wield the ballot, and selfish, careful, far-sighted, sagacious wealth hastens to put on one side of that baby, morality, and on the other intelligence, in order that its own roof may be safe and its own cradle free from peril. (Applause).

Never, Mr. Phillips said, had he heard an argument made against woman's claim to the suffrage. What they all fall back upon is expediency, custom: "We haven't been used to it." In the long array of discussion, he would like to have any member of this audience produce from the lips or the pen of any man, from Dr. Todd downward or upward, anything that looks like argument addressed to the logic of this question. There is nothing left of law. The principles of 1688 and 1766 envelop us, and you have got to read English and American history upside down before you deny the claim of woman to the ballot. (Applause).

The Legislature has no right to vote a dollar to any institution, benevolent or literary, academic, collegiate or scientific, which refuses to open its doors to women.

Nevertheless, the friends of the cause mustn't count upon victory as sure, because a committee of the Legislature had given them a report. It mustn't be expected this year nor perhaps the next. They must press on, never losing an inch, never giving up what was once gained. God grant that we may be satisfied to labor on for another generation, if necessary, until the giving of the ballot into woman's own hand gives her the power of protecting her own rights. (Immense applause).

RALPH WALDO EMERSON, was then introduced to the audience. He said—

Ladies and Gentlemen: It seems unnecessary to add any words to the statements and arguments which you have already heard, and I certainly shall do but little more than to express my sympathy and my delight in the rightness of this movement—the rightness of this action, as it is shown by the discourses which you have just listened to. There seems little to say and it ought directly to be put to vote. I think that the action of this Society, the sentiment of this assembly, is by no means a whim; it is an organized policy—slow, cumulative, and reaching a greater height of health and strength than hitherto. I think we all feel the necessity of the admission into our colleges of the two partners in the activity of this world. We look upon the man as the representative of intellect and the woman as the representative of affection; but each shares the characteristic of the other, only in the man one predominates and in the woman the other. We know woman as affectionate, as religious, as oracular, as delighting in grace and order and possessed of taste. In all ages woman has been the representative of religion. In all countries it is the women who fill the temples. In every religious movement the woman has been an active and powerful part, not only in the most civilized, but in the most uncivilized countries; not less in the Mahommedan than the Greek and Roman religions. She holds man to religion. There is no man so reprobate, so careless of religious duty, but what delights to have his wife a saint. All men feel the advantages that abound in that quality in a woman. I think it was her instinct in the dark superstitions of the Middle Ages which tempered the hardness of theology by making the Virgin Mary, the mother of God, the intercessor to whom all prayers were directed. My own feeling is that in all ages woman has held substantially the same influence. I think that superior women are rare as superior men are rare. I think that women feel when they are in the press, as men of genius are said to do among energetic workers,—that they see through all these efforts with finer eyes than their noisy masters. I think that all men in the presence of the best women feel over-looked and judged, and sometimes sentenced. They are the educators in all our society. Through their sympathy and quickness they are the proper mediators between those who have knowledge and those who want it; but what I would say is that in this movement an important part of the history of woman is the history of the Quakers, and then of the Shakers, who gave an equal part of their power to the elderess and elder, and so made active and instructed workmen and workwomen in social and public affairs. When the great enterprise of recent civilization, the putting down of slavery, was done, it was done, as you know, in this country, by a society whose executive committee was composed of men and women, and every step was taken by both. So they hung together till success was achieved. This was getting instruction of our sisters in the direction and control of important affairs, and now at the moment when we are agitating the question of how to save society from the threatened mischief of the invasion of the purity of the ballot, by corrupt and purchased votes, and thus stultifying the will of the honest community—now, at this moment, woman asks for her vote. If the vote is to be granted to woman, and certainly it must be, then we must arrange to have the voting clean and honest and polite. The State must build houses, instead of dirty rooms and corner shops; the State must build palaces and halls in which women can deposit their vote in the presence of their sons and brothers and fathers. The effect of that reform upon the general voting of the State all can feel. But it isn't for me at this time, after what you have heard, to detain you longer. I only feel the gladness with which such representations as you have heard, such arguments as you have heard, inspire me. It is certain that what is not given to-day will be given to-morrow, and what is asked for this year will be given in the next year; if not in the next year; then in the next lustrum. The claim now pressed by woman is a claim for nothing less than all, than her share in all. She asks for her property; she asks for her rights, for her vote; she asks for her share in education, for her share in all the institutions of society, for her half of the whole world; and to this she is entitled. (Great applause).

Lucy Stone, on behalf of the Committee on Resolutions, read the following:

1. *Resolved*, That unless the statement of our Declaration of Independence, that "all just governments derive their powers from the consent of the governed," be a falsehood and a delusion, women must have the ballot.

2. *Resolved*, That national safety, public morality and the permanence of free institutions alike demand the extension of suffrage to women; that as the ballot in the hands of eight hundred thousand colored men became a political necessity; so the ballot in the hands of eight millions of American women is now both a political and a moral necessity.

3. *Resolved*, That as the Fifteenth Amendment has been submitted to the Legislatures of the States, securing suffrage to colored men, Congress is bound in honor, consistency and justice, to submit a Sixteenth Amendment, securing suffrage to woman.

4. *Resolved*, That the Sixteenth Amendment to the Federal Constitution, proposed by Hon. George W. Julian, which prohibits political distinctions on account of sex, should take precedence of any national questions of mere political expediency, and is essential to a permanent reconstruction of the Union and of vital importance to the peace and prosperity of the Republic.

5. *Resolved*, That we tender the thanks of this Convention, on behalf of the women of Massachusetts, to the nine members of the Joint Special Committee of the Legislature of this State for their conclusive report in favor of striking out the word "male" from the State Constitution, and of recognizing woman's equal right to vote and hold office, and that we respectfully but earnestly call upon the Legislature to submit the amendment without delay to the voters of the Commonwealth, and pledge our united efforts to obtain a verdict in its favor.

Music was then given by the Hutchinsons, and during its performance the Finance Committee passed among the audience to receive donations and pledges.

The next speaker was Miss LILY PECKHAM, a student of law in Milwaukee, Wisconsin.

She thought that normal development was best attained through the fulfilment of duties, and that woman's apparent want of capacity resulted in great part from her limitations. When a fair chance was given her, we could tell better what she could do for herself. The suffrage was the key to unlock the gates to all the avenues of trade, science and learning. She gave many pertinent illustrations to these ideas, and was received with great favor by the audience.

Rev. OSCAR CLUTE, of Vineland, N. J., then read a paper embodying a Scripture argument for the equality of the sexes in civil matters, and the meeting adjourned until 3 P. M.

AFTERNOON SESSION.

An eager audience assembled in advance of the time for opening the meeting. Mrs. HOWE took the chair, and introduced as the first speaker Rev. GILBERT HAVEN, editor of *Zion's Herald*. In a very able address, half-an-hour in length, he urged that woman should have the ballot, 1st, Because she is a woman, a human being, formed by her Creator with the powers and the rights of human beings: 2d, Because she is actually and necessarily interested in the business of the State and the nation: 3d, Because we need her help in that department: 4th, Because this advance is the necessary consequence of former growths: and 5th, Because this demand is Christian and divine. Under this last head Mr. Haven spoke as follows:—

Lastly, this call for the woman's ballot is the necessary outgrowth of Christianity. No reform that is of God is separate from Christ the Lord. He is upraising the race. Woman fell first and fell the lowest, in suffering if not in sin. Her punishment has been grievous and long. Man, whom she tempted to eat, that both might be as gods, has made her his idol and his slave. Not physical suffering, the punishment of God alone, has been hers; but every degradation, oppression, abomination, from her original parent, companion, brother, and son. Out of that pit Christ has been slowly raising her. The Gospel illumined the first night of her sorrow and her sin with its promise to her alone. The seed of the woman shall bruise the serpent's head. Alone he deceived and ruined her; alone she shall crush him. Her Son after the flesh, not her husband's, was the Redeemer of her children and her husband's. She carried that promise with her in all her humiliation. She exulted through the lips of Mary in her exaltation. Not of herself only did the mother of our Lord speak, but of all her sex, when she exclaimed, in that holy hour of her ecstasy, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth shall all nations call me blessed."

The bands are loosening. Christianity opposed and destroyed polygamy; destroyed that then universal practice of divorce and free love; destroyed the hardly less universal and hardly more abominable custom of adultery; lifted her from the harem to the solitary and life-long companion of her lover and husband. It has gone on in this course. Christ's companionship has equalized her with man; His grace has honored her often above her fellow. The Apostles sent her their benedictions. Greet Priscilla. Greet Mary. Greet Phebe, the deacon of the church at Cenchrea. How many such servants every modern church knows!

Christianity, which has done this, demands more. It requires us to put male and female on a level in all stations in life; to honor our mother as well as our father, an honor no Pagan or Buddhistic children know or do; to obey our parents in the Lord, not one of them alone; to regard our sisters as our brethren; to allow in every church this perfect equality; to allow in every State, which is the shadow of the Church, the same honor.

This movement, therefore, I hail as of the Lord and his Christ. It is of Eden, of Calvary. It is part of the purchased possession of the Saviour and Creator of mankind. Christ says to the sons, "behold thy mothers," no less than to the mothers, "behold thy sons." In two churches the woman's ballot is already recognized. The Baptist has always allowed it: the Methodist has already decreed it; the Congregational are fast adopting it. The whole will speedily accept it. The State will grow to like perfection.

The signs of the progress are many and everywhere. In all Christian lands, in all parts of our land, the movements are remarkable. Portugal has its claimants. In England they spring up on every side and from every class. From Kent to Lancashire, the oldest to the youngest portion of the realm, the fever spreads. London has its earnest advocates in high places and low. Washington has its persistent claimants for the right, white and colored. No color do they know nor sex. Boston, New York, Chicago, Brooklyn, everywhere the flame is spreading. It cannot cease to burn on till it has consumed the hay, wood, and stubble of hostility, dry and ready for the burning, that now impedes, but does not resist its march!

The plea, then when she wishes to vote she may, is answered. She does wish it; she demands it. Do you say, "Wait till all wish it?" Why compel those who desire it to delay the gratification of their desires until all shall demand the like privilege? If there was a law against ladies marrying, would you say that it should not be repealed till all had expressed a desire for marriage? Take down the bars. Enroll all names of a legal age. It compels no one to vote. Your wife will not be compelled to go to the polls because her name is on its list, though she is far more likely to go than you may now imagine. If none wish to go, none will go. No harm is done by doing right and letting consequences take their course. The laws forbidding honorable marriage between certain classes in this State were repealed. Did that compel all persons of the interdicted classes to rush together? Let those aggrieved and unjustly constrained be set at liberty. Let the rest act also their pleasure.

No, my friends, it is not because woman does not wish it, that this reform is opposed. It is because man does not wish it. She is everywhere and in multitudinous ways expressing this desire. Take heed how you oppose it, lest haply you be found fighting against God. It is coming; it is nigh. It will be beneficial to every State and nation that accepts it. It will uplift politics to a level with other professions; it will insure the earlier and wider establishment of imperative reforms; it will cleanse and sweeten public life and hasten forward the consummation of Gospel grace and glory, when there shall be no more male or female in any degrading relations, but all in love and unity shall be as the angels of God in heaven.

Mrs. PAULINA W. DAVIS, of Providence, R. I., was the next speaker; but the noise around the building, which had been inconveniently felt by both speakers and hearers all day, was just then enforced by the passage of a military band, against which Mrs. Davis wisely declined to contend.

Rev. LAWRENCE WINES of Brookline then made an address, in the course of which he repudiated the doctrine of Mr. Fulton that the subordinate position of woman was a brand which God had put upon her for priority in sin.

Rev. PHEBE A. HANAFORD was next called to the platform. She said—

As was suggested last evening by Mrs. Livermore (*our* Mrs. Livermore, for she is Boston born and Boston bred), I think we are all abolitionists here to-day—all who are heartily interested in this woman question. Once, to be an abolitionist was to be among those who were desirous of abolishing the unjust distinctions between races which gave to the Jew one place and the Gentile another. Again, to be an abolitionist was to work for the abolishment of unjust distinctions between individuals—the distinctions of caste. The Scriptural motto of the first class of abolitionists might have been—"God hath made of one blood all nations of men to dwell on all the face of the earth." The Scriptural motto of the other might have been, "One is your Master, even Christ, and all ye are brethren." Now, in our day, in this very hour, we are abolitionists because we would utterly abolish the unjust distinctions between the sexes, and the Scriptural motto, used by Mrs. Livermore at her eloquent close, on our banner is, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

We base our claim to the right of suffrage on the fact that we are all equally the children of God, and have therefore equal rights and duties and responsibilities. We women claim that we have not our rights while we are governed without our consent; while our persons and our property are controlled by laws we have not assisted to enact. We claim that we are kindred in the exercise of our duties as a part of this great nation, while we are not allowed the opportunity to exercise any influence in constructing or enforcing the laws of the land in which we live. We solemnly assert that, simply because we are human beings, possessed of immortal powers, we are endowed also with grave responsibilities, and we contend for the opportunity to show, at the ballot-box—where true *men* show it—our sense of those responsibilities. It is then, as rationalists—as those who believe in the right of each human soul to thick and act for itself; it is as radicals—as those who go to the root of the matter and who do not expect the foliage to be bright and the fruit to be sweet as long as there's a worm at the root of the tree; it is as Christians—as those who desire to do the will of God—to obey the Golden Rule—to imitate Him who was sent about doing good—that we desire the elective franchise.

The ballot represents to the thinking women of our day, liberty to grow, to advance, to attain, and a righteous dealing between man and woman. It is *not* that we would abolish all those kindnesses and courtesies which grow naturally out of the distinctions of sex. It is only the *unjust* distinctions that form the ground of our complaint, those unjust distinctions which forbid that the mother should have ownership in her child, which make the widow's share of property she may have largely earned, "an incumbrance." We want that man and woman should stand side by side in the home, in the church, in the State, to work together for the good of the race.

We are sometimes told that if our cause prevails, these strong-minded women (such as we hope we are, though the law classes us with idiots) will find a lack of chivalry among the men; that the kindly offices which men, out of courtesy—out of deference to their sex, have hitherto been willing to perform for women, will no longer be performed, and a sort of semi-barbarism will ensue. Not at all. There is no natural antagonism between man and woman. God meant that they should work together, and they will always love to work together, and will enjoy this union of effort all the more when they stand upon the same legal platform, when the feet of both are planted on the rock of justice.

Though woman go to the polls, there will be faithful wives and true mothers still. The marriage bond will be as sacred, and the sanctities of home the very same that they are to-day. We do not desire to subvert any of the institutions which God has ordained. And we believe the right of suffrage—with all it includes—will help to make better mothers and, therefore, better sons, who, though the dear hands that rock the cradle and adorn the coffin shall hold the ballot also, will yet never forget the Apostolic injunction, "Be courteous." Our men must all lose their Christianity before woman's exercising her God designed right will make them all lose their courtesy and kindness.

Some object to woman's having the ballot because then she will be eligible to office, and either she could not perform the consequent duties, or her faithful performance of them would make her less useful in her appropriate sphere. Well, we've tried this in Reading, Mass. There, the Secretary of the Board of School Committee is a woman, Boston born and Boston bred, for years a successful teacher; one who reads fluently several languages besides her own; is hardly equalled in the range of her English studies, and is abundantly qualified intellectually, for the position; I think every man on that committee would say, even better than themselves. It is certain, and all acknowledge, that the schools have been more thoroughly visited and examined by her than by all the rest, and the placing of a woman on the board of school committee is no longer an experiment, but a triumphant success. (Applause).

Women are qualified for many other offices, and the State would be better for their services therein. And if they who gave their limbs to the country, in her hour of peril, are considered first among the worthy aspirants for office, how is it with those who gave more than limb, or even life, in giving their dearest and their best! Ah! the women of the war have a claim which must yet be acknowledged, and it will never be rightfully met until they have a ballot to cast for the right. And whatever the women of other States might do, I am convinced that the women of Massachusetts would cast an overwhelming majority in favor of temperance and liberty and truth. The great wing of the workingwomen would be sure to array themselves on the side of good order, and they would close the vile places of iniquity with the ballot, which means to them a proper recompense for toil—their safety and their bread. Men need women to help them govern this great nation, and good and far-sighted men are acknowledging this. Mr. Fulton and Dr. Todd and those whom they represent have not yet advanced far enough into the light to see their need. They are in the darkened cave of erroneous ideas. Or else the fault is in themselves, and they do not see their needs in the light of this nineteenth century, because they need to exchange the eyes of bats for those of eagles. The time will surely come when the miserable little pamphlets of Todd and Fulton will take their places by the side of a document which is in my possession, and which is a letter from the editor of one of the most prominent Boston papers, telling me that some of the lines which I sent him, advocating the arming of the negroes, could not be published, because the community had not yet reached the height where they could accept the idea. But they did reach it, and the nation was glad enough to put the musket in the hands of the black man, and to clothe him in the uniform of Freedom, and send him forth to fight for the starry flag. To-day he has the ballot in place of the bullet, and I am glad of that.

I thank God for that Fifteenth Amendment, while I pray earnestly that a Sixteenth shall be added which shall give to the mothers and wives and sisters and daughters of our land protection in the exercise of *their* right to "life, liberty and the pursuit of happiness," and give us that opportunity to make this nation wiser and better—and "let all the people say, amen."

Remarks were then made by Mrs. LIVERMORE, who briefly noticed some popular objections to women's suffrage.

It is said that women will not fight. But if you count all fighters worthy of a vote, and disfranchise all non-combatants, you will by that act disfranchise many men, and enfranchise many women. (Laughter and applause.) When people attain self-government, they generally lay aside physical force.

To the question—How will women proceed to exercise political power? the answer is—Through sympathy of the better class of men, who will coöperate with them, and make, with them, a majority.

As to the suggestion of discord in families on account of women's voting—it does not occur when fathers and sons vote on opposite sides; why then need it in the case of husband and wife?

Mrs. LIVERMORE told a very interesting story of a woman who was put into an insane asylum in Illinois by her husband under false pretenses. By great and long continued effort she aroused investigation, so as to have the law amended, and at last recovered her liberty and the custody of her children.

Rev. ROWLAND CONNOR, for Committee on Nomination of Officers for the coming year, reported that the existing officers be reëlected with the addition of RALPH WALDO EMERSON's name to the list of Vice-Presidents. The question being put, this was unanimously voted.

Lucy Stone, speaking of the work needing to be done, and the financial help required to sustain it, said that, if the Legislature failed to act on the Report of their Committee, active labor in this cause would be required throughout the State, in preparation for the next session at the State House. We must hold fifty conventions in this State, renew our request to our own Legislature, and petition Congress for a Sixteenth Amendment to the United States Constitution, giving the right of Suffrage to women.

STEPHEN S. FOSTER followed in the same strain, urging great and constant activity of effort until this point shall be gained.

Rev. JAMES FREEMAN CLARKE spoke briefly, recounting encouraging circumstances. A recent visit to New York had shown him that the women question was agitating the public mind there, and that even the Presbyterian elders had taken counsel together upon the subject. He regarded the cause as in a thriving and promising condition.

Mrs. MARY F. DAVIS of New Jersey spoke of the rights of women as human beings and also as mothers. She felt assured of the approaching enfranchisement of her sex.

Mrs. F. E. W. HARPER pointed out the need of a tenderer and broader humanity, more of the motherly element, in our civilization.

Rev. FRANCIS E. ABBOT, of Dover, N. H., encouraged women to claim that equality with men in civil and political affairs which is rightfully their due. As the influence of woman makes individual men better, so it will make the State better; but it should be directly, not indirectly exercised. He regretted that so many women were indifferent to the exercise of this right and duty.

Adjourned to evening.

EVENING SESSION.

The President in the chair.

The evening session was opened with a song by the Hutchinsons. The resolutions offered in the morning were read and adopted, and also the following additional resolution, reported by the committee:

Whereas, The interests of the Woman's cause require a national organization, therefore,

6. *Resolved*, That the Executive Committee of the New England Woman's Suffrage Association be authorized to correspond with the friends of the cause throughout the country and to take such steps as they may deem best for the organization of a National Woman's Suffrage Association during the coming year, in which all parts of the country shall be fully and fairly represented.

On motion, it was voted, that FRANCIS W. BIRD be placed on the list of Vice-Presidents, and that Mrs. MERCY B. JACKSON of Boston occupy his place on the Executive Committee.

Mrs. Julia Ward Howe then took the platform and proceeded to read an elaborate essay upon the question of "Woman's position in the Social and Political World." After some remarks of a general character, she referred to the fact that in England the admission of woman to suffrage seemed open to less objection than here on the part of the powers that be, since the vote there was conditioned upon the possession of a certain amount of property, and the possession of property by the woman seemed to make legitimate her claim to vote. Here, however, the claim was based upon the fact of womanhood simply, and therefore involved considerations of a broader character, and would meet with greater opposition. She alluded to the condition of those ladies who had no husbands, or prospect of them, as seeming to live upon sufferance, and their lives generally being considered to go to the side rather of loss than of profit. From this point she branched off to the topic of the expensiveness of woman on account of the prevailing fashions and social usages. This condition of things made many women merely sources of expense, consuming much and producing nothing. She did not, therefore, immediately urge upon women to be belles no more, but would rather rest upon the men the responsibility of this condition of things. The dependent condition of women, and the lack of any other sphere of action and ambition than that of the ball room and the parlor were her excuse.

The essay abounded in pithy and profound sayings, in manner both poetic and philosophical, so that any abstract would fail to do justice to either its beauty of diction or eloquence of delivery.

WILLIAM LLOYD GARRISON was then called on. He said—

I stand here with hesitancy almost amounting to reluctance. Not because I am not ready to proclaim myself always, in season and out of season, a Woman's Rights man, but for my sympathy with the speakers and audience.

This platform and these seats are crowded with women more able to vindicate their cause than men are. Mrs. Livermore's speech was worth coming to Boston from Chicago to deliver, and going from Boston to Chicago to hear. It was one of the best I ever heard in my life. Everywhere, from press and pulpit, the movement finds a hearty recognition.

This is a grave matter. Even if it were for Massachusetts, or New England, or the whole country alone, it would demand our effort. But this embraces all mankind. This battle is to be fought throughout the world, and it is of stupendous importance.

There were two arguments in frequent use by the opponents of woman's rights that it seemed to him confuted each other. The first was that woman was inferior to man; that she had not brains and faculty enough to discharge the duty of citizenship. The second was that woman was superior to man—so exalted, so spiritual and pure that she ought not to be subjected to the degradation and contamination of politics. The two arguments nullified each other. He adverted to the Bible argument and the authority of St. Paul, which had frequently been brought forward. He thought the Bible argument an impertinence. All the rights of human nature were before all books, and will survive all books. After woman had got the ballot we should hear no more of the Bible argument. He alluded to one or two other familiar arguments, and showed their absurdity, and in closing expressed hope that the Legislature would not adjourn, without submitting an amendment to the State Constitution, which had been reported by the committee.

After another song from the Hutchinson's a speech was made by Miss PHEBE COZZENS, of Missouri. She thought there were strong indications that the West would outrank the East in zealous labor for the women's cause.

She strongly urged the adoption of the Sixteenth Amendment. Born and raised in a slave State, her mother gave her good opportunies to know the truth in regard to slavery. She saw that the slave women were worse wronged than the slave men. The black men even now do not treat their wives well. Marriage is disregarded among the black women as it is found to produce worse treatment from their husbands. She had heard a slave man say that he thought the Lord gave the man a right to rule.

The attainment of independence depends on the recognition of an equality of rights. The ballot is the sign of individual liberty. When woman has it in her hand, she will be freed from many disabilities. In England, in Sweden, in Austria, movements are making in the right direction, while we remain unchanged.

The halls of learning are closed to women, and the churches confine them to a restricted sphere; and yet the mothers of the land have done much to form its heroic sons. The idea of property in women exists still in the minds of men.

Miss Cozzen's referred to the indignation which woman must feel at the position the law assigned her.

She believed that woman was made equal with man, and competent to hold an equal station. Women accused of crime should be tried by a jury of their peers, and should have also judges of their own sex. The aid and sympathy of women should secure them right treatment. She spoke of the seductions practised for the ruin of women, and of the neglect of men to attempt either punishment or remedy. The ballot in woman's hand would be one step in the right direction.

Mrs. LIVERMORE of Chicago thought the negro husbands had been criminated too strongly. She found the cause of the abuses they practised not in their color or race, but in their ignorance and brutality, which are shared by the German, Irish, Swedish and Norwegian men in the West. Many of these men are banded together against women's suffrage.

Humanity is one. You cannot elevate manhood without elevating womanhood. My friend speaks from the stand point of a slave State, from that of a free State.

Mrs. HOWE, the President, then referred to the favorable report of the legislative Committee, and introduced its chairman, Hon. WHITING GRISWOLD.

Mr. GRISWOLD spoke of the very favorable impression made on the Committee by the arguments which the ladies had presented to them. They had found no reason why either the suffrage, or eligibility to office, should not be allowed to women. This is an age of progress, and we need not fear to be in its front rank. The next great step in reform is the voting of women, and in this she will find new opportunities and activities. We cannot tell all that this new political force will bring; but it will probably strengthen, and purify and elevate legislation generally, and it will certainly bring a new force to the suppression of intemperance.

Mrs. HOWE then said that, though the hour was late, she was sure the audience would wish the session rounded by a speech from LUCY STONE.

LUCY STONE said she would rather hear at that time than speak. She bespoke the gratitude of women for the friendly efforts of Mr. Griswold, and hoped it would be but a short time longer that Massachusetts and Texas would continue to group women with lunatics and felons.

Referring to the prevailing supposition of a Scriptural argument against this reform, Mrs. STONE said that her Oberlin education had shown her the inaccuracy of the translation of the text most relied on in that argument. What Paul prohibited to the Corinthians was not the rational "speaking," but the "babbling" of women in the church-assemblies; and she mentioned some of the circumstances existing in Corinth at that time, which proved the prohibition wise and needful to that particular people.

Mrs. Stone begged that, if the right of suffrage were still longer to be denied to women, it might not be through their own faults, either of omission or commission; and she referred, in closing, to the mistake made by many women in comfortable circumstances, who, living amid wealthy surroundings, like birds in gilded cages, cried out against any enlargement of women's sphere as dangerous, unconscious that to the majority of their sex it was a matter of vital necessity.

The Association then adjourned, rejoicing in the good omens of the anniversary, and looking forward with hope and courage to the labors of the coming year.

CHARLES K. WHIPPLE, Secretary.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JUNE 19, 1869.

PHOTOGRAPH OF JOHN G. WHITTIER.

We have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer, Mr. Marshall is equalled by few, and surpassed by none in Boston, or elsewhere. Each photograph will be accompanied by Mr. Whittier's autograph. We doubt not that many of our readers, by whom everything from Mr. Whittier's pen is fondly treasured, will be glad to avail themselves of this favorable opportunity to obtain a recent and truthful likeness of him. It is the best we have ever seen of him, and will, we have no doubt, give excellent satisfaction to his numerous friends.

To any one who will remit to us for two new subscribers, one year, ($6), or to any old subscriber, remitting also for one new subscriber ($6), we will send post paid a copy of the excellent photograph of Mr. Whittier.

To any one remitting for three new subscribers, ($9), or renewing, and remitting for two new subscribers ($9), we will send one copy of the photograph of John G. Whittier, and one of Wendell Phillips.

THE NEGRO RACE.

THE black race at the North has furnished many remarkable instances of men who have fought their way to reputation and ability against the most unpropitious circumstances. Chilled and wilted by social contempt, shut out from all advantages of education, debarred from those active industrial occupations which stand in place of training and books, condemned to the most menial service, their intellects have not "been subdued to what they worked in." With marvellous elasticity they have, in numerous instances, risen superior to their circumstances. By individual culture—by the acquisition of wealth,—by such contributions to literature as were possible in their circumstances,—by a sagacious comprehension of their condition and wisely directed efforts to better it,—by a generous interest in all reform questions,—by a courageous maintenance of their own rights here, and a magnanimous refusal to desert their race and seek ease elsewhere,—and, above all, by a prompt and most successful assertion of their own capacity the first moment any door was opened to test it, professionally or otherwise,—they have shown themselves worthy members of a race which gave *Banneker*, *Dessalines* and *Toussaint* to history. Rarely, if even once, in history can be found a race which has done more for itself under such disadvantages. It would be invidious to mention names. But every one familiar with their history will easily recall half a hundred who have done honor to their blood.

Their disadvantages were, in one point of view, greater than those which pressed on many of their Southern brethren. The vast mass of the slaves lay crushed under an oppression more bitter than elsewhere the sun looked on. But slavery, in the long run injures the tyrant race as much as, if not more than, its victim. The tyrant rots out in his own beastliness. He is imbruted by his own crimes. We doubt if anywhere in history there can be found a more lying, rotten, cowardly and despicable, empty race than the average run of slaveholders. Even Calhoun was a cheat. We fearlessly proclaim our belief that there could, at any time, have been found a greater number of worthy, high-hearted and manly men among the blacks than among the whites of the South. The black perjury of Lee, bought, like any Swiss, by preferment,—the cold-blooded assassin Davis

Statesman!". Such cheats ruled us because, true snobs, we wished it to be so.

But the world will yet see that the shirking of work makes the tyrant his slave's slave. The Southern white is as little able, as he is willing, to help us in reconstructing his section. The black race at the South could not, to-day, reconstruct this government. That task needs men schooled, as the North is, by years of freedom. But in that task the North will not only find more willing allies among Southern blacks than among Southern whites, they will also find *abler* allies in the victim race.

This faith of ours will be set down to blind partiality and fanaticism. But events will justify it hereafter even more fully than they do to-day. For as long as the world lasts it will be true, that if a man can have but one means of education, better, infinitely better, is it to be trained in old Adam's way, the natural way, by earning one's own bread, than by spelling out another man's words. Bread and water, earned by hard work, is better food than printer's ink and parchment, inherited from dead robbers, with empty pride for a sauce. In her list of able men of this generation, what name has Maryland to put higher than that of *Douglass?* Except *Winter Davis*, whom would she put as high? Where will North Carolina find a twin for *Harris?* We will not prolong the catalogue.

WENDELL PHILLIPS.

NOTES AND COMMENTS.

"Peace" is a very prominent feature in Boston just now. What kind of "peace" is commemorated, the political murders and the movements of the military in Georgia sufficiently indicate. As a business enterprise it is shrewd enough, and will doubtless prove a good investment. The day for the commemorating real, abiding peace, has not yet arrived.

It is fortunate that the Woman's Rights Movement has so good an exponent of its principles and doctrines as is presented by the New England Woman's Suffrage Association through its anniversary proceedings which we publish elsewhere at considerable length this week. It will be seen that among the resolutions is one contemplating a National Convention for the organization of a National Association, which shall truly represent the friends of equal rights for women in all parts of the country, and conduct the movement elsewhere with the same good judgment and efficiency which has characterized the work in New England.

Mrs. Livermore of *The* (Chicago) *Agitator*—formerly of Massachusetts—writes of her surprise to find, during her recent visit to New England, so many striking evidences there of the progress of the cause of woman's rights. She says:

"I was not prepared for the advanced condition of public sentiment in Massachusetts on the question of woman suffrage. The work in the New England States has progressed so rapidly and quietly that, living in the noisier, more bustling, and rushing West, I had taken no note of the change."

Light begins to penetrate even Georgia darkness. An Atlanta telegram of June 15th, in relation to the action of the Georgia Supreme Court on the question of the eligibility of the negro to hold office, says:

"The Supreme Court of Georgia to-day rendered a decision that the negro is eligible to office, Judges Brown and McCoy in favor, and Judge Warner dissenting. Judge McCoy held that the State was without civil government before the convention that made the present Constitution, that the blacks and the whites participated in getting up the convention and framing the Constitution, and it was against its spirit to exclude blacks or whites from the privileges unless expressly prohibited. Judge Brown claimed that the Fourteenth Amendment forbids anybody being deprived of its privileges, and as the code gives citizens the right to hold office, and the Constitution makes him a citizen and does not forbid him to hold office, it was not the intention of the law to break the Fourteenth Amendment and deprive the negro of his rights.

"Judge Warner held that the negro was a new political creature in the body politic; that he must hold office by special enactment; that the code which defined the powers of citizens was enacted before the negro became a citizen, and therefore it did not apply to him; that he did not have the right to hold office under the common law nor by statute since he was made a citizen, but that the Convention voted down the proposition to make him eligible to office, and that until he was specially authorized to hold office he was ineligible."

The National Typographical Union disappointed public expectation at the late Albany meeting. The government printers at Washington are also dissatisfied with its proceedings. Meanwhile there seems a fair prospect that Mr. Douglass will have an opportunity to continue his work unmolested. A Washington telegram to *The Tribune*, June 15th, says:

"This afternoon a meeting of the printers at the Government Office was held in the Document Room, pursuant to the following notice posted up in the office: 'Notice—A meeting of the compositors and pressmen will be held in the Document Room at a quarter to two p. m. to-day, to take measures to vindicate ourselves from the slanders and misrepresentations committed upon us by the National Typographical Union.' Mr. Alfred Thompson was called to the chair. He said that the National Typographical Union had attacked the Congressional Printer, and, by implication, the compositors employed in the office, in charging that they were working with a 'rat,' and it was for the purpose of vindicating themselves from these charges that the meeting had been called. Mr. Young moved that three committees, of seven each, be appointed, the first to present a report and resolutions, the second to make arrangements for holding a public meeting about Friday night, and the third to procure speakers for that meeting. The motion was unanimously agreed to.

"Mr. Allen Coffin then addressed the meeting. He said there had been some expressions of disapprobation of measures they were now about to inaugurate vindicating themselves against the aspersions that had been cast upon them by the National Typographical Union. He did not think that any real argument could be urged against their cause. (Applause). They were accused by the National Typographical Union of working here under circumstances in which no good Union man ought to work. He believed the delegate from this city who offered the resolution adopted at Albany did not represent the sentiments of the printers of Washington, nor of the Union here. Those resolutions were introduced by this delegate for the purpose of pandering to a wicked prejudice which feeds upon the innate selfishness of men too dull to comprehend the moral issues involved in labor reform in its vast unfolding. (Applause). It was proper they should vindicate themselves before the country, and let it be known that this delegate did not represent the printers of Washington, nor Typographical Union No. 101. (Loud applause). This question of admitting colored men into Unions must be met. (Applause). It is our privilege to settle it, and settle it right. He hoped they would act with such justice, dignity and unanimity as to reflect credit upon the printers of Washington, and of the world over.

"Mr. L. F. Ross moved the meeting adjourn, subject to the call of the committee, which was carried, and the printers speedily dispersed to their cases.

"The colored printer (Douglass), the occasion for all the commotion in the craft, quietly resumed his work, apparently neither elated nor depressed by the notoriety he has achieved thoughout the land."

OBITUARY.

HANNAH PIERCE WILDMAN.

DIED.—At the residence of her parents, CYRUS and RUTH PIERCE, Bristol, Pa., on the 12th inst., HANNAH PIERCE WILDMAN, wife of JOHN K. WILDMAN, of Philadelphia, in the thirty-second year of her age.

One more choice spirit has been transferred to the larger life,—

"Another hand is beckoning us,
Another call is given;
And glows once more with angel-steps
The path which reaches Heaven."

From the small but endeared company consecrated by long years of work and a common purpose for the success of the sacred cause of impartial freedom, from a rare and beautiful home of which she was the centre, from a large circle of kindred and friends, one of the best beloved has been removed.

Nurtured in childhood in the Anti-Slavery cause, by parents who were among its earliest supporters, Mrs. Wildman has been, as a member of the Pennsylvania Anti-Slavery Society, one of its most unwearied, conscientious, unostentatious, yet resolute and effective coworkers. In these later years when from mistaken judgment, and optimistic tendencies, some who were once among the clear-sighted and ever vigilant friends of the colored people have assumed that their responsibilities as abolitionists had been fully met, she has lost no opportunity to do all within her power still to uphold and press forward to full fruition the great cause of justice and impartial freedom. To her keen sense of right the yet prevalent prejudice against colored people was scarcely less odious than chattelism itself. There are many incidents in the record of her comparatively brief, yet well rounded life, illustrative of rare moral heroism in rebuking the cruel and degrading caste spirit with which Americans are still so generally afflicted. Looking to the near future for complete triumph, she was profoundly impressed with the conviction that it ought not by Abolitionists to be hazarded by trusting it on their own part to chance or indifference. We shall greatly miss her quiet strength, her radiant countenance and her quickening example, as a cherished helper in our cause.

In the movement for the elevation and enfranchisement of women she was also deeply interested. Herself a truly womanly woman, she craved for all women that breadth of culture and development which would qualify them not only to use the ballot wisely and effectively, but to dignify and ennoble home life, the sacred source of the best civilization, and to meet adequately all their varied responsibilities.

By birth-right a member of the Society of Friends, never troubled by theological speculations and doctrines, she was well grounded in the simple faith of love and justice as commensurate with human needs, and by it lived her own beautiful and well ordered life. To her immortality was an intuitive reality. She felt assured of the conscious nearness and presence of loved ones gone before, and that her own transition was to be but a full renewal, under happier auspices, of a but partially interrupted, joyous fellowship.

A fond wife, and devoted mother, a loving daughter, an affectionate sister, a dear and precious friend, her removal from all these endearing relations, which she filled so well will be deeply felt and painful,—but not without rich consolation.

"The blessing of her quiet life
Fell on us like the dew;
And good thoughts, where her footsteps pressed
Like fairy blossoms grew.

"Sweet promptings unto kindest deeds
Were in her very look;
We read her face, as one who reads
A true and holy book.

* * *

"Fold her, O Father! in thine arms,
And let her henceforth be
A messenger of love between
Our human hearts and thee.

"Still let her mild rebuking stand
Between us and the wrong,
And her dear memory serve to make
Our faith in Goodness strong."

WENDELL PHILLIPS, in a note says:

"The death of our friend, Mrs. Wildman, is very sad. I never met her many times; but often enough to show me how true was all I had heard of her devotedness and efficiency. There was something about her—a rare element—shall I call it a quiet enthusiasm?—that must not only have urged her to tireless activity, but must have won others to like effort. How much she added to the pleasure of our meetings last November; her glad welcome, serene readiness for every duty, clear insight and simple obedience to every conviction at any cost! Reform, in many channels, has lost a true, able worker, one who spared no sacrifice for truth and others' good."

LETTER FROM MARY GREW.

PHILADELPHIA, June 14th, 1869.

To the Editor of the Standard:

THE STANDARD'S reports of the "Festival week" in Boston have been so graphic that there is little left to say concerning the numerous Meetings which made the week a memorable one to many of your readers. The New England Convention, with its large audiences, its earnest speakers, and its high tone; the meeting of the Equal Rights Association, with its eloquent advocacy of suffrage for all, without regard to color or sex; the Free Religious Meeting, where every sect and every form of belief or unbelief may speak through its chosen representative; and the Annual Meeting of the Woman's Club, with its clear and forcible and deeply interesting reports of the last year's work; all these will long be remembered by those whose privilege it was to attend them. And added to these was the rare pleasure (to some of us) of listening to Mr. Weiss' Essay, read at the social gathering at the house of Mr. and Mrs. Sargent, that home which is so hospitable to free thought in the various departments of reform, theology, literature and art. The result of the experience of such a week must be quickened thought and new inspiration. Not only is each special cause of philanthropy aided by the special effort of each, but each and all conduce to the intellectual and spiritual growth of the community, which thus moves in ever-widening circles. I am constantly impressed with the thought of how much the great Anti-Slavery Enterprise of this country has done, outside and beyond the special purpose for which it was inaugurated. As it approaches its hour of complete victory, and we survey the varied fields which await and invite our labor, we see, with surprise and joy, how rapidly those kindred Reforms have progressed; how white, already, are those fields unto the harvests. We cannot fail to see that the mountains which have been levelled, the valleys which have been exalted, the obstacles which have been removed, to build a highway for our cause, have prepared that path for every other Reform which shall come after ours. To see some of these now riding triumphantly over it, intensifies the joy and thanksgiving with which we hail our own final triumph, now so near at hand. Thus no good cause lives and triumphs for itself alone.

One feature of that week which will live in my memory is the serene trust, the unfaltering faith which I read in the face of the "Lybian Sibyl," sculptured by Story, and now in the possession of Mrs. Lodge of Boston. Appreciating such a work of Art, the happy owner shares the rich enjoyment of it with her friends, and her friends' friends; and happy are they who, looking upon it, receive its answering look.

Your paper this week will announce the death of one of the band of Philadelphia abolitionists. Not publicly or widely known; domestic, loving and gentle; a devoted wife and mother, Mrs. Wildman was also an earnest, faithful worker in the Anti-Slavery cause. We shall sadly miss her from her accustomed place in our gatherings, shall miss her ready service where work is needed. Quick to sympathise with all human suffering, her interest was not confined to one enterprise of benevolence, but every call of philanthrophy elicited from her an eager response. With her memory, her gracious influence shall live among us, while she pursues higher work elsewhere. As one and another of our fellow-laborers are thus summoned away, let us gird ourselves anew with diligence and zeal for the work which remaineth.

MARY GREW.

A WORD IN REPLY TO MR. WENDELL PHILLIPS.

BROOKLYN, June 14th, 1869.

To the Editor of the Standard:

GRATITUDE for the hearty laugh inspired by Mr. Wendell Phillips' witty little paragraph—no less than a desire to correct an unintentional error,—prompts me to say, that I was *misled* as to the numbers at the late Anti-Slavery Society Anniversary, by one of the leading daily papers. Perhaps the daily journal spoke of a mere business meeting, when it said that "less than a hundred were present."

I am happy to make the correction—for it will be a sad day for American good taste when "less than a hundred persons" are attracted by our friend's superb oratory on any great moral question.

Permit me here to suggest that Mr. Phillips should be heard much more often in his masterly and unsurpassed discussions of the hideous *slavery of the decanter and the dram-shop.* If he will consent to address our citizens next winter, on this theme, in Lafayette Avenue Church, three thousand auditors will give him hearty welcome.

Yours truly,

THEODORE L. CUYLER.

PERSONAL.

ANNA E. DICKINSON, who has gone by way of the Pacific railroad to visit California, was to lecture in Omaha on Tuesday evening last.

Dr. Charles B. Purvis, of Washington, D. C., who has established an excellent reputation in that city as a physician, has recently, we are very glad to learn, been appointed to a professorship in Howard University. Dr. Purvis is a son of our friend, Robert Purvis, Esq., of Pennsylvania.

A "Metaphysical Club" is to be started in London. Dean Stanley is active in it, and among those who have joined are several of the liberal clergy, Professors Huxley and Tyndall and James Martineau. An attempt will be made to secure a few Comtists if they will come. Such clubs are very popular in England.

Senator McDonald, of Arkansas, has procured the appointment of Col. J. W. Mason, of Chiquot County, Arkansas, as Judge of the Sierra Leone or Capetown Court of Arbitration, provided for under the treaty for the suppression of the slave trade. Col. Mason is a colored man, born a slave in Arkansas, made free by his father, and educated at Oberlin, where he graduated. He afterwards entered the University of Paris, whence he graduated with honor, and entered the French army, in which he served with distinction, coming out of the Crimean war, it is stated, with the rank of colonel.

The Rev. Charles G. Ames, now of California, writing from San Francisco to the *Boston Christian Register* of Starr King's old church, says:

"Walking home to my quarters, I found myself tempted into the door of the church in which Starr King preached almost up to the time of his ascension. In his last sermon there, before the dedication of the beautiful temple where the people were so soon to weep over their mighty loss—he spoke of their leaving the old church as 'the closing of the Stockton street volume,' preparatory to opening the new one, in whose unturned leaves such strange things were written. It fell out according to his wish in one particular: the old property passed into the hands of the African Methodists, who have ever since been straining their financial skill to pay for it. Their success is now assured, as the debt has been reduced to $2,000.

"The first significant thing I saw was the Emancipation Proclamation hanging in the vestibule. On the inner wall is a medallion bust of Mr. King, who is canonized in their hearts along with the martyred President. A small Sunday-school was being held in the gallery; and I heard the children singing about—

"The crystal river, the beautiful river,
That flows from the throne of God."

A handsome mulatto was adjusting flowers in vases about the pulpit, behind and above which blazed the golden letters, written on a sun, 'God said, Let there be Light!'"

Our Boston Correspondence.

BOSTON, June 14th, 1869.

THE worthy President of our Society for the prevention of cruelty to animals tells us that, in his recent travels in England and on the Continent of Europe, he found that very few gentlemen used the check-rein for their horses, and that it was *never* used for horses drawing heavy loads. One teamster to whom he spoke on the subject said that, of course, no man of sense who wished his horse to draw would confine his head in such a position that he could not use his strength to advantage. Our Yankee teamsters are not destitute of sense, but they have not yet applied it to this subject; and we constantly see horses with heavy loads, which need the advantageous application of all their strength, and yet with their heads curbed up to a degree that would be wearisome and annoying even if they were standing unemployed.

There have been two more murders of horses here lately by excessive driving, a fault for which, as for most other evils in the world, the clergy are largely responsible. One of these murders was committed by a vulgar fellow—a professional thief, who, being shortly after pulled up by the police for a regular business transaction, had the opportunity also of being called to account for the value of the horse; an account which he had intended to settle by running away. The other murder was of a horse belonging to one of the fine gentlemen gamblers of the Riverside Trotting Park. Of course it is not intended that the cruelties regularly committed there should have this result; but accidents will happen; even the regular attendance of a medical man which used to be secured by the Holy Inquisition did not prevent some of their patients from dying on the rack before half the intended number of operations had been performed.

It is some satisfaction to read, in a paper of this morning, that the wonder of the winners of stakes at the last Riverside contest, at not having received their money, is accounted for by the sudden disappearance of the temporary proprietor of the Park; *with* more than $10,000, which had been deposited with him to await the result of the contest, and *without* receipts for sundry debts of other kinds. The paper in which I find this news remarks that, the whole business being a violation of law, these stakes will not be recoverable by any rule but that of honor! I notice, however, that some of our respectable papers contain advertisements, and almost all of them regular reports, of the proceedings at this racing establishment which thus violates the laws of the land. It is notorious that gentlemen, fashionables, and men of business in good credit are among the participators in the sport in question, notwithstanding its immorality and cruelty. And no doubt it is expected that President Grant, and many others of the Washington dignitaries, will add the attraction of their presence to some of this week's races.

But how, at this time, with the long expected Jubilee close upon us, can one write, or speak, or think of anything but that. All the arrangements of the city are getting modified for it. The hotels are filled already; the boarding-houses will be to-morrow; and he who comes after that will find but small conveniences for personal accommodation. Then resort must be had to all the towns within a dozen miles around the city; and then the question arises whether all the extra steam and horse cars that can be arranged will suffice for the numerous transfers back and forth that will be necessary.

Then what a tide to ebb and flow daily into and out of one building! The very limitations of the edifice show its greatness. There will be seats for *only ten thousand* of the chorus singers!

Think of the sounds not set down in the programme: the rustle of the garments of the 10,000 singers arising; the sound of a simultaneous turning of the leaves of music-books and programmes; the buzz of conversation between the pieces; the thunders of applause after a successful performance!

An immense number and amount of arrangements have been made for the strength, and convenience, and attractiveness of the edifice. Whether anything of consequence has been forgotten or miscalculated remains to be seen. Has provision been made for 30,000 wet umbrellas? This morning's rain has done us immense service by laying the dust, but if it should continue to-morrow and next day—the city would be muddy; and the ladies' dresses also.

About the great show, small side shows invariably cluster. How many will throng to see 6,000 soldiers commanded by Gen. Butler and reviewed by President Grant! And what a change is shown in our manners and customs by the special naming of Capt. Gaul's colored battalion among the component parts of this review! Then the social entertainment of the city's guests will be provided for by a Grand Ball at the Coliseum on Thursday evening, with a select orchestra of five hundred musicians.

All promises well. The performance is yet to come.

NORTH.

MAZZINI'S DEFENSE.

THE Lugano *Tribune* publishes a manifesto from Joseph Mazzini. We subjoin the principal portions of this interesting document:

"TO MY ENEMIES:—I write to declare to my country that the recent accusations made against me in your journals prove you to be at once immoral, cowardly, and stupid. Immoral, because you utter them knowing them to be false; cowardly, because you, masters of the constituted authorities, of vast financiary means, of an army which you say is devoted to you, and of a press which is devoted to you—yet employ against us the disloyal weapons of spies and calumny, thus proving your impotence with other means; and stupid, because you imagine the country which you have daily deceived throughout long years will credulously accept your accusations, and believe me and my friends to be men capable of hiring assassins, or promoting violation of property and pillage.

"The country—I do not mean the few hundred intriguers who serve you for lucre's sake to-day, as they would serve us to-morrow could we ever accept such—but the millions of worthy citizens who, though they may at times be misled, are neither calumniators nor corrupt—the country knows you, and is beginning to know us. These millions have seen you retire from power swollen with riches, and have seen us leave it poorer than before. They have heard of Manin turned schoolmaster in exile; of the Roman Gen. Roselli, living the life of a poor Popalano for years in silent dignity; of the modest existence of Carlo Cattaneo, in Lugano; and of Gustavo Modena, resigned to sell flour and cheese in Brussels. They have heard what numbers of our party have died in poverty in exile, and they have understood that if we, like all mankind, are liable to intellectual error, we have neither vices nor base envy to satisfy at the expense of the property of others or of our country.

"They have heard the glorious tradition of our Republican martyrs, all of whom, from the noble Neapolitans of 1799, down to Carlo Pisacane and Rosolino Pilo, died, whether in battle or on the scaffold, with a smile of an uncontaminated conscience on their lips, and the serene ray of hope that their blood might advance their country's future upon their brow. They have heard of the grey-haired and miserable Giuseppe Petroni—whom you have abandoned in his Papal prison because he is a Republican and my friend—and of his twice-repeated glorious refusal to escape—first to me, when I offered to contrive his flight, because he would not forsake his fellow-prisoners; and again to the satellites of the Pope, because, after fifteen years of suffering, they offered him his liberty on degrading conditions; and they fully understand that while the least unworthy among you are men of an opinion, or a dynastic interest, and incapable either of martyrdom or sacrifice, we are men of a faith, purified in soul by it, and incapable of crimes inconsistent with it.

"Many Italians look beyond the Alps, and view in Republican Switzerland a spectacle of simplicity and virtue; of enduring civil concord, of property inviolate and widely diffused. Many pass the sea to find the Republican United States of America full of redundant increasing life, to see labor respected and universal, education nearly universal, the dignity of free men in all; and, where needed, such a capacity of sacrifice, both in arms and money, as could never even be dreamed of in any of your monarchies; and they have become convinced that Republican institutions signify law omnipotent; public offices bestowed on merit and virtue; moral equality promoted by equality of education; the Government, the initiator of progress; wealth, founded on labor; free and vigilant concurrence of all the citizens in all matters of import to the country, and consequent impossibility of violent revolutions; while, if they turn their eyes upon the monarchies, they see a spectacle of arbitrary government; of the public offices bestowed on the privileged by wealth or birth; corruption disseminated from above; of labor impeded at every step, both in production and circulation; ignorance fostered—because an instrument of servitude—among the masses; arms and the franchise denied to the majority, and consequently periodical revolutions and constant attempts at insurrection, fatal to peace, industry, and commerce, but inevitable when both duties and right are systematically denied.

"When one of your Ministers—whom I would recommend to learn his country's language before he governs her—ungrammatically deplores in Parliament 'that men that dare to vituperate the name of liberty by boasting themselves her champion, may give occasion for iniquitous attempts that, had they been followed by the premeditated effect, would have led to truly assassin-like consequences,' and adds, speaking of the discovery of concealed weapons, that 'it is needless to say that these arms were directed against worthy men;' finally, when he attributes to the 'arrests' made, the power to 'demonstrate that the conspiracy was principally directed against the army,' the people do but laugh at his senseless affirmations and absurd hypotheses, as well as at the flagrant contradiction of declaring the conspiracy directed against an army which you accuse us of endeavoring by every means in our power to seduce.

"But when the Italians hear you traduce Sicily in the eyes of Europe as capable of dispatching 200 assassins (*accottellatori*) to a city in Northern Italy, they turn from you with disgust to find you do not shrink from calumniating your native land; and judge from your use of such weapons that all others fail you; that you are henceforward victims devoted to the goddess Fear; that you are, and know you are lost. We need not such arms as these to prove you both immoral and incapable.

"Which of us is disloyal? We who waited patiently till every possible means of concord had been exhausted, and when every experiment had been tried, and every hope betrayed, openly separated ourselves from you; or you, who trod in the blood of our martyrs, by which the ground was prepared, and availed yourselves of our silence and the illusions of a whole people who trusted your promises, to seat yourselves in powerful and armed dominion upon the neck of Italy, and say to her, 'We belong, not to you, but to the dynasty,' and to us, 'You are robbers and assassins.

"You had the prestige of a name—Rome—sacred among the people, the historic records of whose two epochs of civilization were a pledge of the world's respect and love; and you have, while protesting the contrary, annihilated that prestige, abandoned Rome to the Papal phantom, and silently submitted to be told by a French Minister that she should never be yours.

"I would not wear out the last uncertain remnant of life left to me for a question merely political, to hasten by a few years or months the foundation of Republican institutions. The Republic is inevitable in Italy within a brief period, and I would leave it to time and your errors to do the work for us. But though a question of liberty or finance may be safely left to the slow development of progressive ideas, a question of honor may not. Dishonor is to a people a gangrene, which, if not fought against in time, is fatal to their national life. A people which, though able to do otherwise, resigns itself to foreign insult, which, though strong enough to be free and master of its own destiny, consents to drag along in a semblance of freedom so far as others allow, and no further, is lost—it abdicates its power and its future.

"We will publish and republish through the press, open or clandestine, according to your persecutions, these words, which my friend Lamennais—one of the holiest of our party too little remembered among us—addressed to the people shortly before his death: 'Know this. Whenever in extremity of suffering you determine to win back the rights of which your oppressors have despoiled you, they will revile you as disturbers of order, and strive to defame you as rebels. Rebels against whom? There is no Rebellion possible, save against the true sovereign, the people, and how can the people rebel against the people? The rebels are those who create iniquitous privileges for themselves to the injury of the people; who impose their dominion upon them by force or fraud, and when the people overthrow that dominion they do not disturb order; they do God's work, and execute His ever just will.

"Why do you not dare to do as England does, and admit the inviolability of thought? Why will you confiscate this writing of mine? Why do you make it a crime in your soldiers to read our newspapers? Why do you ask Switzerland to banish me? Has Switzerland ever asked you to banish any son of hers, for fear of a Monarchical Apostolate?

"No, you will do none of these things. You could not if you would. You are not a national government. You rule solely through force. Do so, so long as that force sustains you. But complain not if, meeting apostolate with apostolate, the day comes when—in the name of Rome betrayed, of our Italian honor violated, our independence cast at the foot of the foreigner, our provinces bartered away, our country's finance ruined, our army shamed and degraded, our national life deprived of all legal expression or pact—we oppose force by force.

"You are not a national government in Italy. Herein lies your sentence; the secret of the actual state of things and our eternal right.

"The birth and growth of national life in Italy were Republican, and gave origin to our communes before the days of Rome. Our national life was Republican, and creator of the idea of unity in Rome before the Empire; and Republican in its new birth and growth in our cities of the middle ages, repealing the Italian Mission in Europe, and extending the link of moral unity from people to people through religion, art, industry and commerce. All our great records are Republican, and nearly all our great men, whether of heart or intellect, were Republicans. The tendencies and customs of our civil life, and of our dawning social institutions, are Republican. Italy has had patricians, but no Patriciate; *condottieri*, merchant rulers who had raised themselves above their fellow-citizens by arms or wealth, but not an aristocracy similar to those of other European lands; compact, united, guided by universally accepted leaders, and directed by a single political aim.

"These things I have felt bound to declare to you interpreter of your fate, so that you may know what I do believe, and how I despise your accusations. I and my best friends deliberately opposed the immature attempt which has lately filled you with such terror; but I do not mean by this to defend myself to you. So soon as I shall see reason to think I can help your overthrow I shall consider it my duty, as an Italian, to do so; and I shall do so with a conscience both calm and glad. Adieu,

"May, 1869. JOSEPH MAZZINI."

THE FRIENDS OF PROGRESS.

THE annual meeting of the Friends of Progress was held at Junius, near Waterloo, N. Y., on the 12th and 13th inst. The meeting was well attended. GILES B. STEBBINS presided. Among the speakers who addressed the meeting were Frederick Douglass, Charles D. B. Mills, George W. Taylor, Dr. Lydia A. Strowbridge and A. M. Powell. A circular letter, written by C. D. B. Mills, and addressed "To all friends of progress throughout the world," was read and adopted. We have space in our present issue for the the resolutions only, which were as follows:

1. *Resolved*, That we recognize as inherent in human nature an unlimited capacity for growth and progress.

2. *Resolved*, That cheered and encouraged by the many evidences of progress since the origin of this Yearly meeting, we renew and emphasize our past testimonies in favor of the Reforms of the day, and we deem it of vital importance,—as the foundation work for character and attainment of true manhood and womanhood,—that freedom of the soul be asserted and maintained; such freedom as is loyal to the truths of the spirit within—truths immortal, and to grow in power and beauty as superstitions decay, as creeds we put aside, and as books we used as helpers, *not* accepted as masters.

3. *Resolved*, That since the real issue is between the authority of the church and the truths of the soul, we accept and hail the rise and growth of Progressive Friends, Free Religious Associations, the Spiritual, and kindred movements, with the decrease of vital power in a compromising so-called Protestantism, as signs of the times prophetic of the final victory of spiritual freedom.

4. *Resolved*, That we hail with great satisfaction the adoption by Congress of the pending Fifteenth Constitutional Amendment; and we urge all friends of freedom, especially of the States wherein it has not yet been acted upon, to do all in their power to secure its certain and speedy ratification—to the end that political proscription on acount of race or color may be at once and forever abolished.

5. *Resolved*, That we urge Congress promptly to adopt, and submit to the State Legislatures the Sixteenth Constitutional Amendment, offered by the Hon. George W. Julian, guaranteeing the right to vote and to hold office to all women upon equal terms with men; and we also urge immediate legislation for the enfranchisement of the women of the District of Columbia, and of the Territories.

6. *Resolved*, That we renew our testimony against the unjust, cruel and unnatural prejudice against color, born of the iniquitous slave system.

7. *Resolved*, That caste and a true christianity are incompatible, that in society, the church, business, and the State, all men and women should have such recognition as character merits, irrespective of complexional distinctions.

8. *Resolved*, That we rejoice in the praiseworthy action of President Grant in the appointment of colored men to responsible positions of official trust, and we hail gladly the day in which the nation may be represented abroad by men hitherto identified with the enslaved race.

9. *Resolved*, That we see with much satisfaction the inauguration of the more humane policy of dealing with the Indians; that the President's proposition for the co-operation of the Society of Friends is creditable alike to the President and to the Society, and we earnestly hope that it may contribute largely to hasten the day of equal citizenship for the Indian.

10. *Resolved*, As Intemperance is *one* of the great enemies of society and the human soul, we express our abhorrence of the traffic in intoxicating beverages; and we urge the adoption of all practical means,—moral, social, and civil—for its abatement.

11. *Resolved*, That we congratulate the friends of freedom and of civilization in Spain upon their great victory over tyranny, corruption and bigotry in the successful and peaceful dethronement of a dissolute Queen—the establishment of a Liberal Government and the practice of enlightened toleration to men of all religions, and to men of no religion—prophetic of the early triumph of a true republicanism.

12. *Resolved*, That our sympathies are with the cause of freedom throughout the world—and especially with those who are bravely perilling their lives in its defense and maintainance—and that we especially hail with hope and satisfaction the heroic efforts of the patriots of Cuba for the freedom and independence of that long oppressed island.

13. *Resolved*, That the fearful insecurity, the repeated murders and assassinations of loyal men, guiltless of crime, and the unchecked lawlessness of rebels in Georgia, call for speedy and efficient measures to restore that safety and protection which is the right of every American citizen, and that Congress and the Executive should make no delay in responding by such measures to the cry of an outraged people "Let us have Peace."

14. *Resolved*, That for the political and personal safety, independence, influence and improvement of the landless people of the South, and especially of the freedmen, it is important they should become landowners, and we urge them to take all steps possible to that end, by availing themselves of the homestead law of Congress, and in all other feasible ways, and we would also earnestly ask the attention of capitalists to plans for securing lands to be sold on easy terms to the freedmen and others in that section.

15. *Resolved*, That we hail with satisfaction the researches and inquiries now being made in physical science, particularly in studying the relations of man to the earth, to the support and health of the body, the occasion and cause of diseases and their remedy, inquiries already richly fruitful in result, and we look confidently for the hour that shall bring such light and illumination, such enfranchisement as shall lift man physically, and in consequence spiritually, to full majority and perfection as a human creature.

16. *Resolved*, That we commend earnestly to all, and urge especially upon the young, reverence for the body, a solicitous observance of all the laws of the physical being, practice of perfect sobriety, restraint and self-possession in regard to all the appetites, worship of health and high spiritual use, as among the prime ordinances of religion, among the most sacred and benign of human obligations.

LITERARY.

Louisa M. Alcott contributes to *Putnam's Monthly* for July, "Scarlet stockings—How they walked into Lennox's life; Where they led him; and, what became of them." Rev. John Weiss writes of "The Stage and Nature." Shirley Dare contributes the following:

PARTINGS.

Good night! good night!
Stars of Hope, put out your light.
Cover, drift-cloud of filmy wan,
All bright things heaven's face upon;
Pleasant songs in harvest-field,
Cease! and let the gleaners' yield
Wistfully their sheaves increase:
Songs and cause for singing, cease,
Since this troth is parted quite,
Good night! good night!

Farewell! farewell!
As a clear-toned village-bell
Sunset strikes in sunny weather,
We touch friendships close together.
Loose thy hand while smiling high,
Lift to me thy laughing eye,
Without thrill or thought of pain,
So we never meet again.

What love's loss, let losers tell.
Farewell! farewell!

Lippincott's Magazine for July presents an attractive table of contents. From an article on "The Art of getting to Sleep," we quote the following:

"Great men go to sleep readily, because, at pleasure, they can command and banish thought. Weak men go to sleep with equal readiness, because they scarcely think at all. He who sleeps readily, healthfully, and soundly is a happier and more fortunate man than the king on his throne who is tortured by continued watchfulness.

"'Then happy low, lie down:
Uneasy lies the head that wears a crown.'"

Miss Martineau has written a new preface to the second edition of her Biographical Sketches in London. In it she says that she does not believe in the maxim "nothing but good of the dead," but prefers to set up truth as her standard, and to judge every person rigidly and candidly. The reception her book has met she thinks is an evidence that society deliberately "pronounces for an ethical standard of character in the first place, and in the next, for fidelity to that standard."

Special Notices.

SPECIAL PREMIUM.—PHOTOGRAPH OF WENDELL PHILLIPS.

WE have arranged to offer as a premium for subscribers for THE STANDARD a life-like, beautifully finished, medium-sized photograph of WENDELL PHILLIPS, made for us by a distinguished Boston artist. We have had many calls for photographs of Mr. Phillips, suitable for framing, which we have hitherto been unable to supply. We have at last a likeness of him which we pronounce eminently satisfactory, and which we think will prove to be so to his many friends by whom it will be desired. Each photograph will have also Mr. Phillips' autograph. To all our subscribers who renew their own subscriptions and remit for one new subscriber ($6); or to any one who sends us the names of two new subscribers for one year ($6), we will forward, post paid, a copy of Mr. Phillips' photograph, the retail price of which is $2.50.

WE will send post-paid, to any one renewing a subscription for THE STANDARD and sending one new subscriber ($6); or remitting for two new subscribers ($6), copy of ANNA E. DICKINSON's new book, 304 pages, just issued by Messrs. Ticknor and Fields, entitled "WHAT ANSWER?" As with her voice, so with her pen, Miss Dickinson pleads eloquently the cause of the stil oppressed colored people. The story is one of thrilling interest, characterized by a noble purpose and high moral tone. It deserves, and will doubtless achieve, a wide circulation. Our premium offer puts it within easy reach of thousands.

WE continue to offer to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6); either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters," 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's Romance of the Republic, 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court, 498 pages—price $2.50.

CLUB RATES.

We will hereafter send *The Radical* ($4.00 a year) and THE STANDARD, each one year to old, or new subscribers, the two for $5.50;—

The Woman's Advocate ($2.00 a year) and THE STANDARD, the two for $4.00;—

The Herald of Health ($2.00 a year) and THE STANDARD, the two for $3.50;—

Merry's Museum ($1.50 a year) and THE STANDARD, the two for $3.50.

NOTICE TO SUBSCRIBERS.

In making remittances for subscriptions, always procure a draft on New York, or a *Post-Office Money Order*, if possible. Where neither of these can be procured, send the money, *but always in a* REGISTED *letter*. The registration fee has been reduced to *fifteen cents*, and the present registration system has been found by the postal authorities to be virtually an absolute protection against losses by mail. *All* Postmasters are obliged to register letters whenever requested to do so.

Advertisements.

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June 25th,

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AUGUSTUS MARSHALL,

PHOTOGRAPHER,

145 Tremont street, Boston.

Miscellaneous Department.

BY THE ROADSIDE.

BY CELIA THAXER.

Dropped the warm rain from the brooding sky
Softly all the summer afternoon;
Up the road I loitered carelessly,
Glad to be alive in blissful June.

Though so gray the sky, and though the mist
Swept the hills and half their beauty hid,
Though the scattering drops the broad leaves kiss'd
And no ray betwixt the vapor slid—

Yet the daisies tossed their white and gold
In the quiet fields on either side,
And the green gloom deepened in the old
Walnut-trees that flung their branches wide.

And the placid river wound away
Westward to the hills through meadows fair,
Flower-fringed and starred, while blithe and gay
Called the blackbirds through the balmy air.

Right and left I scanned the landscape round;
Every shape, and scent, and wild bird's call,
Every color, curve and gentle sound,
Deep into my heart I gathered all.

Up I looked, and down upon the sod
Sprinkled thick with violets blue and bright;
Surely, "Through His garden walketh God,"
Low I whispered, full of my delight.

Like a vision on the path before
Came a little, rosy, sun-brown maid,
Straying toward me from her cottage-door;
Paused, uplooking shyly, half afraid.

Never word she spake, but, gazing so,
Slow a smile rose to the clear brown eyes,
Overflowing her face with such a glow
That I thrilled with sudden, sweet surprise.

Here was sunshine 'neath the cloudy skies!
Low I knelt to bring her face to mine,
Sweeter, brighter grew her shining eyes,
Yet she gave me neither word nor sign.

But within her look a blessing beamed;
Meek I grew before it—was it just?
Was I worthy this pure light that streamed
Such approval, and such love and trust?

Half the flowers I carried in my hands
Lightly in her pretty arms I laid;
Silent, but as one who understands,
Clasped them close, the rosy little maid.

Far behind the honeysuckle spray
Shone her innocent, delightful face!
Then I rose and slowly went my way,
Left her standing, lighting all the place.

While her golden look stole after me,
Lovelier bloomed the violets where I trod,
More divine earth's beauty seemed to be,
"Through his garden visibly walked God."

—*Atlantic Monthly for June.*

THE TEMPLE FORTRESSES OF EGYPT.

We extract the following from Dr. Bellows's, interesting book of travels entitled "The Old World in its New Face":

Dendera, from being the first of the temples we visited, and from its unusual state of preservation, made an extraordinary impression upon us. As you approach over a desert of sand and the crumbled debris of the old city of Tentyris, the spot where the Egyptians built the abode of Athor (the Greek Aphrodite), your heart beating with the excitement of a first introduction to an Egyptian temple, you come almost suddenly (on account of mounds of sand cutting off the prospect) upon the view of a portico supported by four rows of six columns each, and such columns as fairly break down all previous anticipations by their vastness and splendor! Eight feet in diameter and thirty-two feet in height, with capitals of a composite order, in which the circular head is set round with flowers and interlaced leaves, they present the most magnificent introduction to Egyptian temple architecture. The pillars, indeed, are crowded too near together, and the vice of Egyptian architecture as well as its characteristic grandeur—too much matter to serve the object for which it is brought together, too many columns to support the roof, too much solidity for any required purpose of security or stableness—is thus at once brought before you. Beyond the portico opens a hall of six columns with three rooms on either side; next succeeds a central chamber, opening on one side into two small rooms and on the other communicating with a staircase so low in its angles, so straight and long in its flight, and so beautifully adorned with intaglio figures, that of itself it holds your attention and brings you back to it again and again. Then comes another chamber with two rooms on one side and one on the other, which opens on the adytum or sanctuary, which has a special architecture in its isolated position, and is a kind of temple within a temple. A passage leads entirely round it and opens on three small rooms on each side. The total length of the temple is 220 feet, the front is 115 feet, and the sides incline toward each other so that the back wall is only 82 feet wide. This was, as we afterward found, a universal feature of the temples. They artificially increased the perspective effect by narrowing the successive chambers in a suite, which were so arranged as to allow a view quite from the rear to the front and from the front to the sanctuary.

Usually an outer wall of unburnt brick, of great thickness and strength, surrounded the whole temple, making it still more what its mighty and inaccessible walls, smooth and unbroken, had already rendered it—a fortress. And this became more clear as we saw more and more of these temples—that the early form of government in Egypt must have been strictly hierachial, and the pontiff the original king; that the temples were literally the citadels of priestly power, the places from which they overawed and governed the people; and that, after Menes's time, the kingly office, though distinct in some theoretic way from the priestly, was built upon the religious affections and fears of the people, as at this day in Russia the Czar is the head of the Greek Church, and in Turkey the Sultan the head of the Moslem faith. But in Egypt, warlike as the country was, its cities were without walls. Spite of Homer's hundred-gated Thebes, Thebes had no walls, and Homer, if he did anything but guess, must have mistaken the gates of her temples for the gates of the city. But the temples, as I have said, were really military fortresses, large enough to receive and protect the whole population in case of invasion, and strong enough, as once happened, to resist for three years the whole military force of the monarch when Thebes revolted against his authority. The tremendous strength and vastness of these structures is thus, at least in part, accounted for. The inside of the great and of the small chambers at Dendera, the surface of the columns, the outer wall, each and every part of the structure is covered with hieroglyphics and sculptures—either very low bas-reliefs or else intaglio work. These sculptures are the forms of the gods and goddesses—of Osiris, Isis and Horus (the great Egyptian Trinity); of the monarch who built or added to the temple; of illustrations of his history and warlike adventures; or of matters, as here in Dendera, pertaining strictly to Athor, who represents the maternal principle at Dendera, as Isis does at most other temples, and who is sculptured here numberless times nursing a young child, who is said in the hieroglyphics to be her son. His name was Ehôon, and he is the third member of the local triad, as Harpocrates was of Isis and Osiris.

MOSLEM VIGOR IN THE MIDDLE AGES.

Acre is nothing but a fortress, everything else being strictly subordinated to the military service of the place. It, as everybody knows, owes its chief interest to the part it played in the Crusades during the two centuries from about A. D. 1100 to 1300, when "the world's debate" was going on touching the relative claims of the Moslem Crescent and the Christian Cross to rule in the earth. Here those great knights, Baldwin and Phillip Augustus and Richard Cœur de Lion, planted the standard of the Red Cross, and here Saladin, their equal in chivalry and in sincerity, gave them proofs that faith in the Arabian prophet had a fearful vigor in its mailed hand. Here flocked the noble representatives of all the Christian powers of Europe to uphold the trembling banner of our faith, whose insecurity then, from the confident and chivalrous cimetars of the Moslem, it is very hard for the victorious spirit of our modern Christian civilization to do justice to.

Those who imagine that a zeal for the rescue of the Sepulchre and the holy places was the chief cause of the Crusades, will change their opinion when they get a near view of the Moslem faith, and see even its present power to blast the regions over which it spreads. Its vigor in the middle ages was immense, as the monuments of its military and its religious pomp and power, now in ruins all over Egypt, Syria and Turkey, fully attest. Christian civilization did right to fear it, and to withstand it with all its might, and the best way to withstand it was to carry the war into the enemy's country. The Crusades, whose vast traces are left in a thousand ruins along the Syrian coast, were a magnificent outburst of half-terrified, half-insulted Christendom in behalf of its own altars, seriously threatened with desolation from a hateful rival faith, none the less dreaded because a parody of Jewish and Christian dogmas, with their characteristic spirit, turned backward. Acre was the centre of Christian strength in the Holy Land. In a beautiful bay, just half way between Carmel and the Scala Tyriorum, or Stairs of Tyre, it looks across a broad and fertile plain of sixteen miles' length and eight or ten miles' breadth to the hills of Galilee. In the Crusading times it was a mighty, and deemed to be an impregnable; fortress, and was nearly the last place which the Christian powers surrendered to the Mussulman. Even now it is in good condition as a fortress, and might offer a strong resistance to modern weapons, were its armament equal to its walls, which show as much engineering skill as is commonly seen in in European works. But its cannon are terribly rusty, and exhibit signs of long neglect. Unpainted guns and rickety carriages are fit images of the decaying vigor of the Turkish Empire, and it is safe to say that Acre could not, with its present armament, resist a single ship of war, under any European flag, for a day. How different from the day when the flower of Christendom for thirty-three days stood the siege of the Sultan Melik, who basely put its brave defenders, conquered by irresistible power, to the sword! Five hundred Knights of St John then held out in the citadel after the walls had all been taken, until only fifteen were left alive.

THE LOST DAY.

BY L. H. SIGOURNEY.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock,
And graved in Paradise:
Set round with three times eight
Large diamonds, clear and bright,
And each with sixty smaller ones,
All changeful as the light.

Lost—where the thoughtless throng
In Fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind.
Yet to my hand 'twas given,
A golden harp to buy,
Such as the white-robed choir attune
To deathless minstrelsy.

Lost'! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again:
I offer no reward—
For till these heart-strings sever,
I know that Heaven's entrusted gift
Is reft away for ever.

But when the sea and land,
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;
And when of scathe and loss
That man can ne'er repair,
The dread inquiry meets my soul,
What shall it answer there?

CATHOLIC LITERATURE.

I read the other day in *The Dublin Review*: "We Catholics are apt to be cowed and scared by the lordly oppression of public opinion, and not to bear ourselves as men in the face of the anti-Catholic society of England. It is good to have an habitual consciousness that the public opinion of Catholic Europe looks upon Protestant England with a mixture of impatience and compassion, which more than balances the arrogance of the English people toward the Catholic Church in these countries."

The Holy Catholic Church, Apostolic and Roman, can take very good care of herself, and I am not going to defend her against the scorns of Exeter Hall. Catholicism is not a great visible force in this country, and the mass of mankind will always treat lightly even things the most venerable, if they do not present themselves as visible forces before their eyes. In Catholic countries, as *The Dublin Review* itself says with triumph, they make very little account of the greatness of Exeter Hall. The majority has eyes only for the things of the majority, and in England the immense majority is Protestant. And yet, in spite of all the shocks which the feeling of a good Catholic, like the writer in *The Dublin Review*, has in this Protestant country inevitably to undergo, in spite of the contemptuous insensibility to the grandeur of Rome which he finds so general and so hard to bear, how much has he to console him, how many acts of homage to the greatness of his religion may he see if he has his eyes open! I will tell him of one of them. Let him go in London to that delightful spot, that happy island in Bloomsbury, the reading-room of the British Museum. Let him visit its sacred quarter, the region where its theological books are placed. I am almost afraid to say what he will find there, for fear Mr. Spurgeon, like a second Caliph Omar, should give the library to the flames. He will find an immense Catholic work, the collection of the Abbé Migne, lording it over that whole region, reducing to insignificance the feeble Protestant forces which hang upon its skirts. Protestantism is duly represented, indeed; Mr. Panizzi knows his business too well to suffer it to be otherwise; all the varieties of Protestantism are there; there is the library of Anglo-Catholic Theology, learned, decorous, exemplary, but a little uninteresting; there are the works of Calvin, rigid, militant, menacing; there are the works of Dr. Chalmers, the Scotch thistle valiantly doing duty as the rose of Sharon, but keeping something very Scotch about it all the time; there are the works of Dr. Channing, the last word of religious philosophy in a land where every one has some culture and where superiorities are discountenanced,—the flower of moral and intelligent mediocrity. But how are all these divided against one another, and how, though they were all united, are they dwarfed by the Catholic Leviathan, their neighbor! Majestic in its blue and gold unity, this fills shelf after shelf and compartment after compartment, its right mounting up into heaven among the white folios of the *Acta Sanctorum*, its left plunging down into hell among the yellow octavos of the *Law Digest*. Everything is there, in that immense *Patrologiæ Cursus Completus*, in that *Encyclopédie Théologique*, that *Nouvelle Encyclopédie Théologique*, that *Troisième Encyclopédie Théologique*; religion, philosophy, history, biography, arts, sciences, bibliography, gossip. The work embraces the whole range of human interests; like one of the great Middle-Age Cathedrals, it is in itself a study for a life. Like the net in scripture, it drags everything to land, bad and good, lay and ecclesiastical, sacred and profane, so that it be but matter of human concern. Wide embracing as the power whose product it is! a power, for history, at any rate, eminently *the Church*; not, I think, the Church of the future, but indisputably the Church of the past, and in the past, the Church of the multitude.

This is why the man of imagination—nay, and the philosopher, too, in spite of her propensity to burn him—will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored within her pale. The mention of other religious bodies, or of their leaders, at once calls up in our mind the thought of men of a definite type as their adherents; the mention of Catholicism suggests no such special following. Anglicanism suggests the English Episcopate; Calvin's name suggests Dr. Candlish; Chalmers's, the Duke of Argyll; Channing's, Boston Society; but Catholicism suggests—what shall I say?—all the pellmell of the men and women of Shakspeare's plays. This abundance the Abbé Migne's collection faithfully reflects. People talk of this or that work which they would choose, if they were to pass their life with only one: for my part I think I would choose the Abbé Migne's collections. *Quicquid agunt homines*,—everything, as I have said, is there. Do not seek in it splendor of form perfection of editing; its paper is common, its type ugly, its editing indifferent, its printing careless. The greatest and most baffling crowds of misprints I ever met with in my life occurs in a very important page of the introduction to the *Dictionnaire des Apocryphes*. But this is just what you have in the world,—quantity rather than quality. Do not seek in it impartiality, the critical spirit; in reading it you must do the criticism for yourself; it loves criticism as little as the world loves it. Like the world, it chooses to have things all its own way, to abuse its adversary, to back its own notion through thick and thin, to put forward all the *pros* for its own notion, to suppress all the *contras*; it does just all that the world does, and all that the critical spirit shrinks from. Open the *Dictionnaire des Erreurs Sociales*: "The religious persecutions of Henry the Eighth's and Edward the Sixth's time abated a little in the reign of Mary, to break out again with new fury in the reign of Elizabeth." There is a summary of the history of religious persecution under the Tudors! But how unreasonable to reproach the Abbé Migne's work with wanting a criticism, which, by the very nature of things, it cannot have, and not rather to be grateful to it for its abundance, its variety, its infinite suggestiveness, its happy adoption in many a delicate circumstance, of the urbane tone and temper of the man of the world, instead of the acrid tone and temper of the fanatic!—*Matthew Arnold.*

Effects of Color on Disease.—The power of colors on disease, once supposed to exist, may be considered as a branch of sympathetic medicine. White substances were considered refrigerent and red ones heating. Red flowers were given for disease of the blood, and yellow for the bile. In small-pox, red coverings, bed curtains, etc., were used to bring out the eruption. The patient was only to look at the red substances and his drink was colored red. The physician of Edward II. treated the king's son successfully by this rule; and as lately as 1765, the Emperor Francis I., when sick of the small-pox, was, by the order of his physicians, rolled up in a scarlet cloth; but he died notwithstanding. Flannel, nine times dyed blue, was used for glandular swellings. To this day the tradition remains that certain colors are good for certain disorders. Thousands of people believe that red flannel is better than white for rheumatism. A red string worn round the neck is a common preventive of nose-bleed.—*Once a Week.*

REST.

Rest is not quitting
The busy career;
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion,
Clear without strife,
Fleeting to ocean,
After this life.

'Tis loving and serving,
The highest and best;
'Tis onward, unswerving,
And this is true rest.

Goethe.

JAVANESE.

All the natives are remarkably short in stature, the male sex averaging not more than five feet three inches in height, or four inches less than that of Europeans. The face is somewhat lozenge-shaped, the cheek-bones high and prominent, the mouth wide, and the nose short—not flat as in the negroes, or prominent as in the Europeans. They are generally of a mild disposition, except the wild tribes in the mountainous parts of Sumatra, Borneo, Celebes, Timor, Ceram, and a few other large islands. The coast people are invariably hospitable and trustworthy. They are usually quiet, and extremely indolent. They all have an insatiable passion for gambling, which no restrictive or prohibitory laws can eradicate. They are nominally Mahommedans, but have none of the fanaticism of that sect in Arabia. They still retain many of their previous Hindu notions, and their belief may be properly defined as a mixture of Hinduism and Mahommedanism. A few are "Christians," that is, they attend the service of the Dutch Church, and do not shave their heads or file their teeth. They are cleanly in their habits, and scores of all ages may be seen in the rivers and canals of every city and village, especially in the morning and evening.

The *sarong*, their universal dress, is peculiarly fitted for this habit. When they have finished their baths, a dry one is drawn on over the head, and the wet one is slipped off beneath, without exposing the person in the least. The females wear the *sarong* long, and generally twist it tightly round the body, just under the arms. Occasionally it is made with sleeves, like a loose gown. A close-fitting jacket or *baju* is worn with it. The men have but a few hairs for beard, and these they generally pull out with a pair of iron tweezers. The hair of the head in both sexes is lank, coarse and worn long. Each sex, therefore, resembles the other so closely that nearly every foreigner will, at first, find himself puzzled in many cases to know whether he is looking at a man or a woman. This want of differentiation in the sexes possibly indicates their low rank in the human family, if the law may be applied here that obtains among most other animals. Every day I went out to collect the peculiar birds and beautiful butterflies of that region, my favorite place for this pleasure being in an old Chinese cemetery just outside the city, where, as the land was level, the earth had been thrown up into mounds to keep the bones of their inmates from "the wet unfortunate places," just as in China, when far from any mountain or hill. A Malay servant followed, carrying my ammunition and collecting boxes. At first I supposed he would have many superstitious objections to wandering to and fro with me over the relics of the Celestials, but, to my surprise, I found his people cultivating the spaces between the graves, as if they, at least, did not consider it sacred soil; yet several times, when we came to the graves of his own ancestors, he was careful to approach with every manifestation of awe and respect. A small piece of land, a bamboo hut, and a buffalo, comprise all the worldly possessions of most coolies, and yet with these they always seem most enviably contented.—*Travels in the East Indian Archipelago, by Albert S. Bickmore, M. A.*

No Exercise Equal to Laughter.—Nothing acts so directly upon the organs within both chest and abdomen. Ten hearty laughs, real shouts, will do more to advance the general health and vitality than an hour spent in the best attitudes and motions, if done in a sober, solemn spirit. Of course I know you can't laugh at will, so you must play with the dog, play with your children, introduce a hundred games which involve competition and fun. Open the folding doors, move back the center table, and go it. Play with the bags, run for the pins, play any of the games which you can recall from your early experience.

NATURE'S TOILET.

Gathering wild, sweet flowers,
All fresh with diamond dew;
The daisy and convolvulus
And drooping bells of blue:
Weaving them into a garland
As if they were jewels rare,
And then bending over the streamlet
To wreathe them round her hair;
A prettier sight
Or a face more bright
Had never been mirrored there.

Heart-weary of glare and fashion,
Heart-weary of worldly strife,
We sometimes sigh for the vanished
Contentment of early life;
For tastes as pure and as simple,
With which to beguile the hours,
As when in the days of childhood
Our crown was a crown of flowers!
And we found our pleasures
In those fair treasures
Which Nature around us showers.

And yet, if we will, sweet Nature
Is as ready to bless us now
As when we entwined her blossoms
Of beauty around our brow;
And our hearts may be fresh and tender
And our feelings as warmly glow,
As when we played in the meadows,
All careless of wealth and show;
And in life's full stream
Heaven still may gleam
As it did long years ago.

—*Boston Transcript.*

The Lakes of Nevada.—Nevada has seven lakes of considerable size. Lake Tahoe, in the Sierra Nevada mountains, is 6,000 feet above the level of the sea. It lies about equally in Nevada and California, is remarkably clear and cool, and is celebrated for the abundance and excellence of its fish, trout weighing twenty to thirty pounds being often caught in it. The scenery is beautiful, and it is a great summer resort. The lake is twenty miles long by ten to twelve in width. Washoe Lake, in Washoe Valley, is but six or eight miles in length and three or four in width. The waters are alkaline. Pyramid Lake is thirty miles long and ten to twelve wide, and 4,000 feet above the sea. It is in Humboldt County. A rock rises 600 feet above the surface in the form of a pyramid and gives name to the lake. It abounds in fine trout. Walker Lake, in Esmeralda County, is an irregular sheet of water twenty-five miles long and from six to ten wide. It has an elevation of 4,200 feet and is well stocked with fish. Carson Lake, in Churchill County, is oval shaped and about ten miles in diameter. The water is very salt. Humboldt Lake, in Humboldt County, is twenty-five miles long by ten wide. The water is very impure with alkali and salt. The sink of the Carson and Humboldt rivers is a long shallow sheet of very brakish water, extending greatly in every direction during the rainy season, and contracting very much in the summer.

Linen Manufacture and Flax Culture.—The falling off in the importations of linen manufactures from Great Britain last year of some fifty per cent. from 1866, suggests the inference, either that our domestic manufacture of linen has much increased, or the consumption has decreased during the last two years. The former is regarded as the more probable. Very little flax is grown in England and Scotland, but its cultivation is steadily increasing in Ireland. Most of the flax manufactured in the United Kingdom is grown in foreign countries. Here is an interest that might, with due effort, be made of great importance in this country. We could readily grow an immense quantity of the finest flax in the world, in many parts of the Union. It flourishes in any temperate climate, but requires weeding and water. In Belgium its cultivation has almost reached the dignity of a science, and the finest product brings from $500 to $900 per ton—the yield actually exceeding in value the land which produced it. In 1851 a patent for "cottoning" flax was obtained by Chevalier Claussen. The seed, as well as the fibre, is valuable, yielding the capital drying linseed oil, the crushed mass remaining being the well-known oil-cake, so efficacious in feeding cattle, and of which we export immense quantities in the course of a year to England—the proceeds, mainly, of Calcutta seed.

Education does not commence with the alphabet. It begins with a mother's looks—with a father's smile of approbation or sign of reproof—with a sister's gentle pressure of the hand, or a brother's noble act of forbearance—with birds' nests admired and not touched—with creeping ants and almost impossible emmets—with humming bees and great beehives—with pleasant walks and shady lands, and with thoughts directed in sweet and kindly tones and words, to mature to acts of benevolence, to deeds of virtue, and to the source of all good—to God himself.

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By the International Jury, PARIS, 1867.

Le Conseiller D'Etat, Commissaire General, F. Le Play. | Le Ministre, Vice-Pres't de la Com. Imperiale, Ce. Foreade.

Report of U. S. Commissioner, T. W. Evans, M. D., Member of the Jury of the Universal Exposition, to the United States. William H. Seward, Secretary, Department of State. To wit:

Dr. Hudson has received from the Imperial Commission a Bronze Medal and Diploma, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

TESTIMONIAL OF THE CONFERENCE OF THE INTERNATIONAL SANITARY COMMISSION

At the Exposition Universelle, Paris, 1867.

"In the name of the Conference of Associations for the Relief of Wounded Soldiers and Sailors,

"I have the honor to inform you that a Medal has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

Paris, September 8th, 1868.

Count Serurier, Commissioner General of the International Exposition, President of the Conference.

Count G. de Chaboly, T. Gauviy, } General Secretaries.

To Monsieur Hudson."

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21—tf

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They operate by their powerful influence on the internal viscera to purify the blood and stimulate it into healthy action—remove the obstructions of the stomach, bowels, liver, and other organs of the body, restoring their irregular action to health, and by correcting, wherever they exist, such derangements as are the first origin of disease.

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For **Dyspepsia** or **Indigestion, Listlessness, Languor** and **Loss of Appetite**, they should be taken moderately to stimulate the stomach and restore its healthy tone and action.

For **Liver Complaint** and its various symptoms, **Bilious Headache, Sick Headache, Jaundice** or **Green Sickness, Bilious Colic** and **Bilious Fevers**, they should be judiciously taken for each case, to correct the diseased action or remove the obstructions which cause it.

For **Dysentery** or **Diarrhœa**, but one mild dose is generally required.

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